

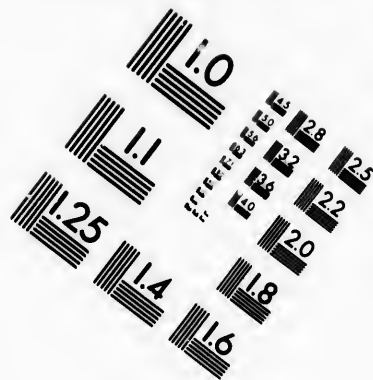
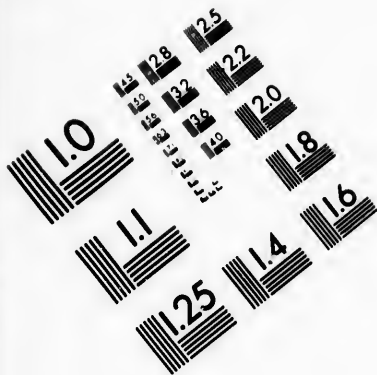
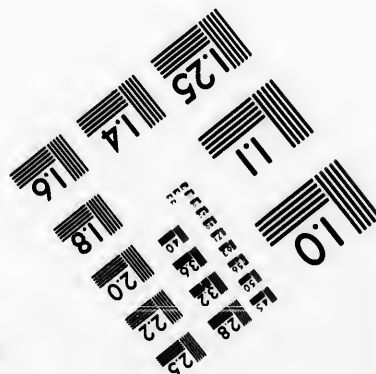
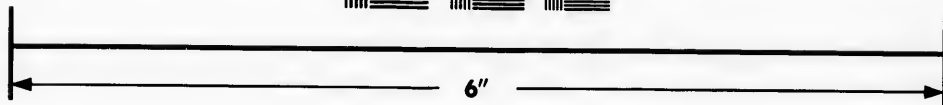
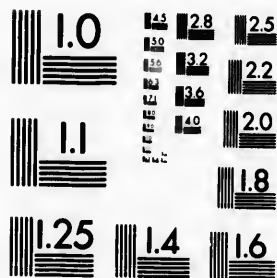


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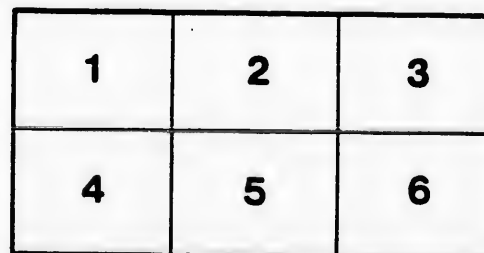
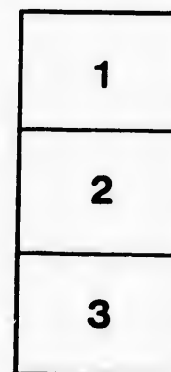
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ELEMENTS
OF
Dispensational Truth

BY
W. A. PARLANE

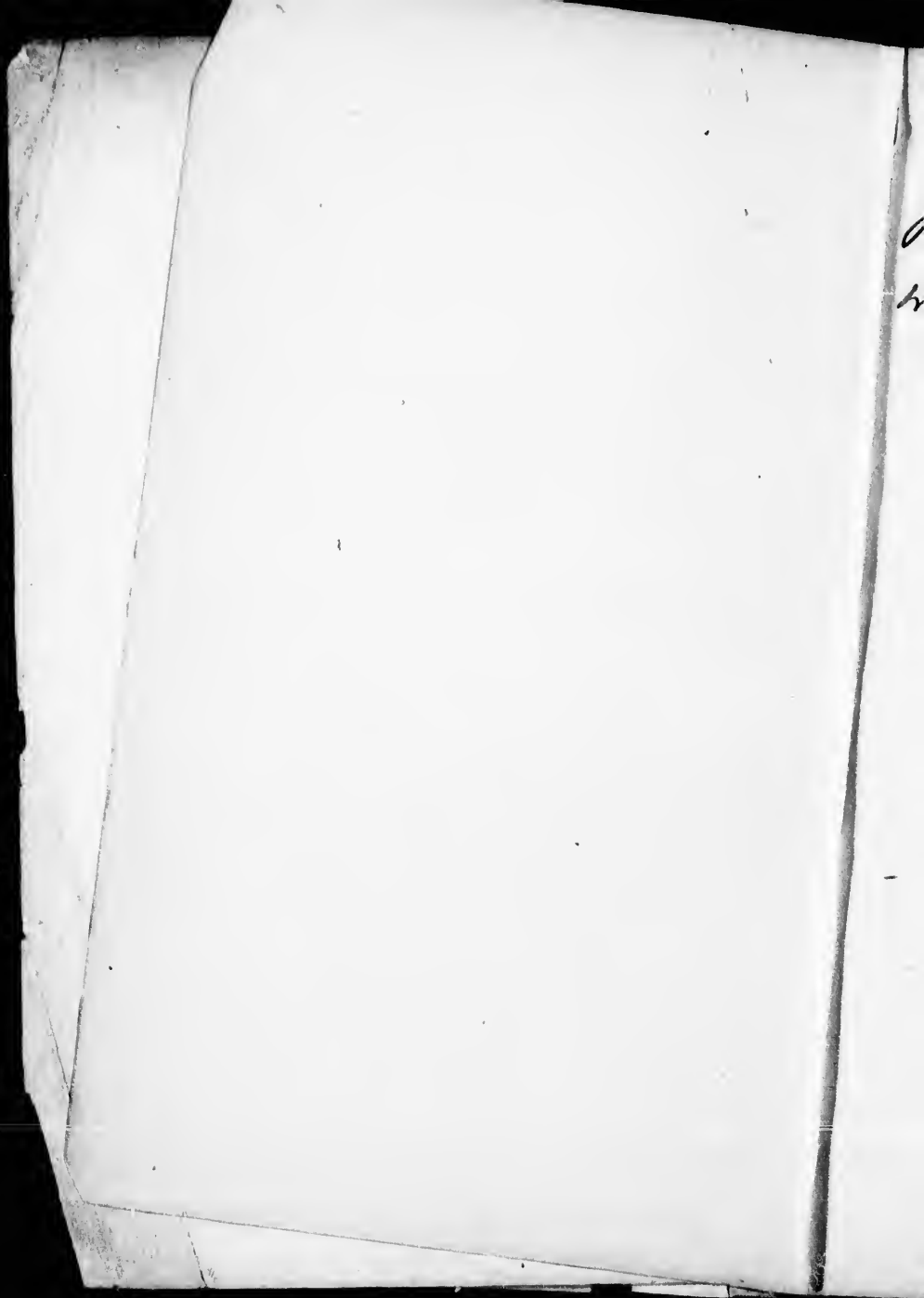
"I speak of the things touching the King."—Ps. 45: 1.

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DISPENSATION OF LAW.
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WHITE " . . . JUDAISM NATIONALLY . . .
RED " . . . ISRAEL OF GOD.

SEE PAGE 7

ELEMENTS

OF

Dispensational Truth

BY

W. A. PARLANE

"I speak of the things . . . touching the King."—Ps. 45: 1.

COLLINGWOOD, CANADA

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"I SPEAK OF THE THINGS . . . TOUCHING THE KING" Ps. 45: 1.

Elements of Dispensational Truth.

PREFACE.

Many believers who desire to learn the purpose of God in this and the succeeding age, as revealed in Scripture, have long felt the want of an elementary treatise on Dispensational truth, and the writer has, at various times, been asked to prepare a short outline of the subject, suitable for enquirers.

Hitherto, the task has been avoided in the belief that some one more competent would be induced to undertake it, but this not having been done, the pressure of friends has been yielded to, and the teaching of past years has been condensed in this book. The views herein set forth are by no means claimed to be original thoughts,—they are largely compiled from the researches of others, and only supplemented by those of the writer but he believes them to be the truths of God, capable of proof from the Word, and he casts them forth on the waters trusting that they may be used by our gracious Lord and Master for the glory of His Holy Name and the edification of His people.

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ERRATA.

Page	For	Ps. 80	read	Ps. 89
"	"	and and	"	and
"	12	beautiful	"	beautiful
"	16	Rev. 17: 14-19	"	Rev. 17: 14; 19: 16
"	"	1. Cor. 1: 10	"	1. Cor. 2: 10
"	19	Synonomous	"	Synonymous
"	"	erroneous	"	erroneous
"	20	John 12: 52	"	John 11: 52
"	"	Isreal	"	Israel
"	"	Joel, 3: 3	"	Joel, 3: 2
"	25	2 Peter 13: 3	"	2 Peter 3: 3
"	"	Is. 9: 11	"	Is. 11: 11
"	26	Matt. 13: 37	"	Matt. 13: 40
"	"	Mark 13: 38	"	Mark 13: 36
"	29	Luke 14: 4	"	Luke 14: 14
"	31	1. Cor. 15: 24	"	1. Cor. 15: 23, 24
"	"	in same verse	"	in same verses
"	"	Phil. 3: 10	"	Phil. 3: 11
"	32	1. Thess. 4: 17	"	1. Thess. 4: 16
"	38	1. Peter 1: 7	"	1. Peter 1: 17
"	40	Rev. 19: 21	"	Rev. 19: 20
"	42	Ταῖς θύραις	"	Ταῖς εὐχαῖς
"	"	Accursed	"	Cursed
"	45	1. Cor. 15: 21	"	1. Cor. 15: 51
"	51	Gen. 15: 18, 23	"	Gen. 15: 18, 21
"	59	shall have its counterpart	"	shall not have
"	60	Revelations	"	Revelation
"	61	Υἱοὶ θεοῦ	"	υἱοὶ θεοῦ
"	72	March 14 B.C.	"	March 14, 445 B.C.
"	74	Dan. 9: 11	"	Dan. 7: 11

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The Church of God and the Kingdom of Heaven.

ARE THEY THE SAME?

CHAPTER I.

IN order that we may have a clear comprehension of dispensational truth, the first requisite is,—a true conception of what the word of God means by the terms "Church of God" and "Kingdom of Heaven." On this point there is often great misunderstanding in the minds of many who profess and call themselves Christians; the popular idea however, being that the Church of God and the Kingdom of Heaven are the same, and that the terms are synonymous and interchangeable. To see if this view is correct we shall proceed to test it by the word of God, and learn what it teaches as to these two organizations.

First—What do the Scriptures say concerning the Church of God? The word "church," "that which is called out," means, as is well known, simply "an assembly," and is applied in the New Testament not only to Christian but to other assemblies also, as in Acts 7: 38, where Stephen calls the congregation of Israel in the wilderness, "the church," and in Acts 19: 41, where the term is applied to the idolatrous Ephesian mob, and in the 39th verse of the same chapter, to any lawful assembly. The word is only used in the gospels two or three times, as in Matt. 16: 18, where, as built upon Christ it cannot be overcome by Hades, and is spoken of by our Lord as yet future, for He says, "I *will* build My church," and again as in Matt. 18: 17, 20; but in the Epistles, the

word is constantly applied to Christian assemblies, whether in a house, as that of Nymphas or Philemon, or in cities, as those of Galatia, etc. There is, however, one assembly spoken of in the word which our Lord Jesus Christ calls "My church," Matt. 16: 18, that assembly which the Apostle Paul calls "the church of God" which He hath purchased with His own blood," Acts 20: 28.

Concerning this church we learn from Scripture,
1st, That it is the body of Christ. Eph. 1: 23; Col. 1: 18, 24.

2nd, That Christ is the Head of this body. Eph. 1: 22; Col. 1: 18.

3rd, That believers are the members. Rom. 12: 5; 1 Cor. 12: 12.

4th, That the members are a chosen people. Acts 15: 14; Rom. 8: 28; Eph. 1: 4.

5th, That they are chosen for a purpose. Rom. 8: 29; Eph. 1: 4; 1 Pet. 1: 2; 2: 9.

6th, That they are a purchased people. John 10: 15; Acts 20: 28; Eph. 5: 25.

7th, That they are made members by the baptism of the Holy Ghost. 1 Cor. 12: 13.

8th, That they are a heavenly people. Phil. 3: 20; 1 Peter 2: 11; Heb. 12: 23; and therefore,

9th, That they are hated by the world. John 17: 14; 15: 18, 19; 1 John 3: 13.

10th, That in this body there are no national distinctions, neither Jew nor Gentile, etc., 1 Cor. 12: 13; Gal. 3: 28; Col. 3: 10, 11; but up to the time of the death of our Lord, the Jews had their national religion, and therefore the church of God in this age did not commence until afterwards, that is to say,

11th, That the church of God as a distinct body began to be formed at Pentecost, Acts 1: 5; 2: 3;

and consists of members baptized with the Holy Ghost, but the Holy Ghost was not given until the Lord Jesus Christ was glorified, John 7: 39; therefore the church did not commence in this age until then. In the former dispensation, "holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1: 21. In this dispensation Christians are indwelt temples of the Holy Ghost, 1 Cor. 6: 19; 2 Cor. 6: 16.

12th, That the Church of God is the Bride of Christ, Eph. 5: 23 to 33; Rom. 7: 4; 2 Cor. 11: 2; and must be complete before the marriage supper takes place. This is previous to the appearing of our Lord to manifest His Kingdom and glory, Rev. 19: 7; and, therefore, the church which commenced at Pentecost, is completed at His coming, the intervening period being "the acceptable year of the Lord," Luke 4: 19; or the "day of salvation," 2 Cor. 6: 2.

Briefly to sum up the subject, the Church of God consists of the children given by God to Christ, Heb. 2: 13; to whom Christ has given eternal life, John 17: 2; who are now scattered abroad, John 11: 52; but who shall come to Christ, John 6: 37; that mystical body, the blessed company of all faithful people, the elect of God, the number of whom we pray that He will speedily accomplish; that habitation of God through the Spirit which is built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone, Eph. 2: 20; against which the gates of hell (the power of Hades) shall not prevail, for He, the great Head of the church hath the keys of Hades and of death, and therefore death cannot overcome the members of the body, neither can Hades retain them. This is the testimony of the Scripture as to the church of God. Let us now proceed to see if the word repre-

sents the Kingdom of Heaven as identical with the church, or as something entirely different from it. If we attach any significance to language, or any meaning to words, we shall be constrained to admit that the word of God carefully distinguishes between the two and never confuses one with the other. We have seen what it says concerning the Church of God, let us now observe its definition of the Kingdom of Heaven, and wherein the latter differs from the Church of God.

The term "Kingdom of Heaven," or "Kingdom of God," for they are synonymous expressions, is used in the New Testament in a two-fold sense. It is spoken of as "the Kingdom and patience of Jesus Christ," Rev. 1: 9; in which we are at present, and also as "the Kingdom and glory" for which we wait, 1 Thess. 2: 12. In the former aspect it is the Kingdom in mystery (the mysteries of which it is given to the people of God to know, Matt. 13: 11); in the latter it is the Kingdom in manifestation, which will be set up in the age to come, when the King who is now in the far country, returns. Moreover, when it is spoken of in connection with a parable as "the Kingdom of Heaven is like, etc." as in the parables of the tares, leaven, net, etc., it is the Kingdom as man has marred it; when without a parable it is the Kingdom according to the mind of God as to what it should be. Now the Kingdom in this age had a definite time of beginning, which our Lord Jesus Christ Himself points out. "The law and the prophets were until John, *since that time* the Kingdom of God is preached." Luke 16: 16. Did the Church commence at this time? It did not, for when our Lord spoke to Peter it was yet in the future, "upon this rock *I will* build my church;" the building had not yet commenced, the church was not in existence, but the Kingdom

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was, and had been going on for some time. Now we have already seen that the Church of God began to be formed at Pentecost, the Kingdom was preached long before and as our Lord said to the Pharisees, when they demanded of Him when it should come: "the Kingdom of God is *among* you," Luke 17: 21, (marg.) for it was then present, but the church had not commenced, therefore they are not identical.

In the second place they differ not only as to their time of beginning, but as to the *extent* of the gospel they each proclaim. The gospel of the Kingdom was to the Jews only, this our Lord distinctly affirmed when he sent out the twelve to preach the Kingdom. "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel.*" Matt. 10: 5, 7; (compare also Matt. 15: 24). The commission given to the church is, "*Go ye into all the world and preach the gospel to every creature.*" Mark 16: 15. The gospel of the one was to Israel only, of the other *to the world at large*.

Thirdly, They vary not only as to the *extent* of the gospel but also as to its character. The gospel of the Kingdom was *the testimony to Israel of the coming Kingdom and of the advent of the King*. The gospel which the church proclaims, is *the testimony to the world of salvation through the atoning blood of a crucified Saviour*. Differing therefore both in the *extent* and *character* of their gospel, the church and the Kingdom are distinct.

Lastly, They are distinct also as to the *position* they are to occupy in this age. As to the church of God, "the gates of hell shall not prevail against it," Matt. 16: 18; as to the Kingdom in this age, three portions of the seed sown are to be

fruitless, it is to be infested with tares, leavened as to three parts of it with the false doctrine of the apostate woman, it is to have in it "things which offend and them that do iniquity," Matt. 13: 41: and thus far the powers of evil have been permitted to prevail against the Kingdom. Evil cannot prevail against the one, it has against the other, therefore they are not the same, in short they differ

1st, As to the *period of time* at which each began,—the Kingdom when our Lord commenced His ministry, the church at Pentecost.

2nd, As to the *extent of the gospel* they heralded; the one to Israel only, the other to the world.

3rd, As to the *character of the gospel*; the one testifying to Israel of the King and the Kingdom, the other witnessing to the world of salvation through the precious blood of a crucified Saviour.

4th, As to *their position*; the one placed above the power of hell, the other in this age permitted to be invaded by the hosts of evil.

The Church of God is the body of Christ which He will present to Himself "without spot or wrinkle." Eph. 5: 27. The Kingdom of Heaven, in this present evil age, is that organization in which the authority of our Lord Jesus Christ is professedly acknowledged, and all who avow allegiance to the King and have been brought into His Kingdom by that outward rite which He has commanded, are now in the Kingdom of Heaven. It is true they may be "tares," or "bad fish," or "things that offend," which will be cast out of the Kingdom at His coming, nevertheless, they are "in the Kingdom and patience of Jesus Christ." Do we find anything corresponding to this in the Old Testament dispensation? We do; under the Jewish economy we find existing

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1st, The outside Gentile world, ignorant of Jehovah, therefore in gross darkness.

2nd, Israel nationally, a people enlightened by the knowledge of the true God, professedly acknowledging the authority of Jehovah, into which nation men could enter by an outward rite performed by men, viz., circumcision of the flesh.

3rd, The Israel of God, into which a man entered by another circumcision, the circumcision of the heart, Rom. 2: 28, 29; an act to be accomplished not by man, but by God alone, Deut. 30: 6.

In this dispensation we find an analogy to the above. (See diagram opposite title page.)

1st, The outside heathen world, lying in darkness, ignorant of our Lord Jesus Christ. (Answering to outside Gentile world.)

2nd, The Kingdom of Heaven, that which professedly acknowledges the authority of Christ as King, viz., Christendom, into which men may enter by an outward rite performed by man, i.e., baptism by water. (Answering to circumcision of the flesh.)

3rd. The Church of God, into which a man enters by another baptism, the act not of man but of God, viz., the baptism of the Holy Ghost. 1 Cor. 12: 13. (Answering to circumcision of the heart.)

The Keys of the Kingdom of Heaven (not of the church) were given to Peter, and he used the power of the Keys, first in opening the door of faith to the Jews, Acts 2: 14; and afterwards to the Gentiles, Acts 10: 34; he was chosen to be the first to give the good news, and since then, those of whom he was the representative, the elect of God, who possess the like precious faith, have followed in his steps, by proclaiming the same gospel.

The endeavor has been made in this article, to point out, in as concise a form as possible, the distinction between the Church and the Kingdom. It does not profess to give an exhaustive treatment of the subject but merely to suggest a line of thought which may aid those searching for truth. One thing is certain, that a clear comprehension of such a distinction will remove most of the difficulties which many Christians have on the questions of baptism, the supremacy of Peter, etc., and will furnish a key without which much of the teaching of the Bible is a locked mystery. Scripture says nothing about a visible and invisible church, (favourite and time-worn expressions by which men try to explain difficulties) it makes no arbitrary division of that kind, but it does draw a marked distinction between the Church of God and the Kingdom of Heaven. In the present phase of the Kingdom, men may by an outward rite add members to it, only the Lord Himself, by the mighty power of the Holy Ghost, can add to the Church of God; and that mystical body dwelling "in the Kingdom and patience of Jesus Christ," longs and waits for the coming King Who, changing "the Kingdom and patience" into "the Kingdom and glory," will take to Himself His great power and reign, worshipped and adored throughout the eternal ages as King of Kings and Lord of Lords by that church, of which in infinite condescension, He now deigns to call Himself,—not the King,—but the Head, and it,—His body.

CHAPTER II.

Who is the King?

THE reign of righteousness upon the earth has been the hope and desire of the saints of God down through the ages—living as sheep among wolves, seeing might instead of right ruling, evil men prospering and the world governed not by maxims of truth and justice, but by those of force and guile, they have sighed for the advent of that time, when the brute rule of war and violence shall cease and instead peace and love exercise their gentle sway. They have not been singular in this for even the heathen heart yearned for the golden age of which their poets sang; they hoped for it as a possibility, we know it will be a reality; they longed for a peaceful and righteous age, we look for a *Person* He Who is King both of peace and righteousness. This too was the hope of the Jewish race, their prophets foretold His coming, their sweet singers sang of it, their devout men prayed for it; the expectation of the Messiah, the Christ of God Who was to break the yoke of the oppressor and to reign in righteousness was the theme of Moses, the prophets, and the psalms, therefore at the first advent of our Blessed Lord, we find His character as King was never lost sight of, but on the contrary testified to both by angels and men. The angel Gabriel in his salutation to the Virgin Mary speaks of it, Luke 1: 32, 33; the Magi had it revealed to them, Matt. 2: 2; John the Baptist heralded the advent of His Kingdom, Matt. 3: 2; our Lord Himself proclaimed the gospel of the Kingdom, Matt. 4: 23; the disciples expected it during His life, Matt.

20: 20; it had been their hope, Luke 24: 21; it was made the ground of accusation against Him, Luke 23: 2; in the time of His supreme agony one man, whose heart the Holy Ghost had touched, with the brightest instance of faith on record acknowledged Him as King, Luke 23: 42; after His resurrection He spake to them of the things pertaining to the Kingdom of God, Acts 1: 3; and the last enquiry of His disciples had reference to that Kingdom which Daniel had prophesied the God of heaven would set up, Dan. 2: 44; and 7: 13, 14, and for which they had looked, Acts 1: 6. But the Jews had blasphemed against and rejected Him, they had committed that sin for which there was no forgiveness in that age or that which was to come, Matt. 12: ~~44~~; they said "they would not have this man to reign over them," Luke 19: 14; therefore the Kingdom in glory, a foretaste of which the disciples had on the Mount of Transfiguration, Matt. 17: 1, was taken from them and given to others, Matt. 21: 43, until the times of the Gentiles are fulfilled, Luke 21: 24; Rom. 11: 25; Is. 6: 9, 11, and the Kingdom in mystery took its place, the King having gone into "the far country" from whence in a little while He will return, reckon with His servants and those who hated Him, Luke 19: 11-27.

We will proceed now to "speak of the things touching the King;" Who He is, what are His characteristics, where He is to reign, and Who are to reign with Him.

First. *WHO IS THE KING AND WHAT ARE HIS CHARACTERISTICS?*

Far back in the ages the departing patriarch who was about to go the way of all flesh, in blessing his sons made mention of the coming King. "The

Luke 24: 21; satisfaction against His supreme Holy Ghost at instance of Him as King, when He spake of the Kingdom in enquiry of His Kingdom which heaven would for which they Jews had blasphemy, they had no force was to come, not have this : 14; therefore of which the transfiguration, and given to of the Gentiles 5; Is. 6: 9, 11, its place, the country" from n, reckon with Him, Luke

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sceptre shall not depart from Judah until Shiloh (the Peacemaker) come and unto Him shall the gathering of the people be," Gen. 49: 10. *The King is to be a King of Peace*, Is. 9: 6. A little farther down the stream of time and we have the prophet who loved the wages of unrighteousness foretelling "that a sceptre shall rise out of Jacob and out of Jacob shall He come that shall have dominion," Num. 24: 17, 19. *The King is to be a King of Power*, Matt. 28: 18; 1 Cor. 15: 27. ("We see not yet all things put under Him," Heb. 2: 8; nor yet has "He taken to Himself His great power and reigned," that will take place in the future, Rev. 11: 17, 18.)

Time rolled on, and the devout Hannah saw the King afar off and exclaimed "The Lord shall give strength unto His King," 1 Sam. 2: 10. "*The King is to be given by the Lord.*"

Then we have the promise to David that the King shall be of his line, Psalm 80: 25-28, (a greater than Solomon is spoken of here) and again in 2 Samuel 7: 14, (see note C). How David himself understood these passages we may learn from the 16th Psalm, which is explained by the apostle Peter in Acts 2: 25, 30; as referring to our Lord Jesus Christ. The prophets Isaiah and Jeremiah tell us that the King is to be a King reigning in righteousness, Is. 32: 1; Jer. 23: 6. The Psalmist says that the King is the Son of God, Psalms, 2: 6, 7 and in Psalm 45: 6; declares the King is God, (a verse which the Apostle to the Hebrews applies to our Lord Jesus Christ, and the prophet Zechariah at the close of the prophetic period affirms that the King is Jehovah, Zec. 14: 9-17).

This then is the testimony of Scripture as to Who the King is, and what His characteristics are. Briefly summarized we learn.

The King is to be a King of Peace.
 The King is to be a King of Power.
 The King is to be a King of righteousness.
 The King is given by the Lord.
 The King is to come through David's line.
 The King is the Son of God.
 The King is God Himself.
 The King is Jehovah.

Second. *WHERE WILL HE REIGN?*

If there is a King reigning there must of necessity be a throne, and the word of God tells us plainly where that throne is to be. Listen to the testimony of the Psalmist. "Yet have I set my King upon my holy hill of Zion," Psalm 2: 6. "Beautiful for situation the joy of the whole earth is Mount Zion, the city of the great King," Psalm, 48: 1.

The testimony of the prophets is a similar testimony, the prophet Isaiah repeats over and over again where He is to sit, "upon the throne of David," Isaiah 9: 6; 16: 5; 24: 23, and to this agree the words of the other prophets in passages too numerous to mention, *vide* Ezek. 37: 15 to 38; Jer. 23: 5; Zech. 14: 17.

When we turn to the New Testament we find the same truth clearly enunciated. What was the prophetic annunciation to the Virgin Mary? "He shall be great and shall be called the Son of the Highest and the Lord God *shall give unto Him the throne of His father David*, and He shall reign over the house of Jacob forever," Luke 1: 32. Can there be any mistake as to the meaning of these words? She to whom they were addressed was a Jewish woman, with Jewish hopes and expectations; she doubtless like Simeon, Anna, and other devout Jews was waiting for "the consolation of Israel" and understood what was meant by the

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angel's words. She knew where the throne of David had been,—in Jerusalem; she well knew where it was,—trampled under the ruthless heel of the Roman oppressor, and she knew, as did the disciples "that the former dominion shall come to the daughter of Zion," and "that the Kingdom shall come to the daughter of Jerusalem," and that the Messiah should redeem Israel. Once more; did the Apostles know where the King was to reign? Listen to the Apostle's exposition of the 16th Psalm on the day of Pentecost. Addressing the Jews he shows that David spake not of himself, but Christ, and affirms that David knew "that God had sworn with an oath to him that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne, Acts 2: 30.

We see then, that the testimony, of the Psalms, of the prophets, of the Angel, of the Apostles, is that the Lord Jesus Christ shall sit on the throne of David, and reign in Mount Zion gloriously. They state this as a fact, and in language, direct, clear and unmistakeable. Have these words been fulfilled? Has the Lord Jesus Christ yet sat upon the throne? We know He has not; instead of reigning gloriously He was despised and rejected, instead of being received as their King, the nation deliberately chose Barabbas; instead of sitting on the throne of David, He was nailed to the bitter cross, but just as surely as the prophecies concerning His humiliation have been fulfilled to the letter, so will those also which speak of His exaltation. This earth has been the scene of His sufferings, it will be also of the glories that follow. The word of the Lord has said so, and though heaven and earth may pass away that word endureth forever, and will be fulfilled; not one jot or tittle shall pass till these things be accomplished.

THIRD. WHO ARE TO REIGN WITH HIM?

Now the Apostles never lost sight of the truth, that the Kingdom was to be given to Israel, that the Messiah was going to restore its past glory, and that their nation was to take the foremost place in the world, and rule over the Gentiles. They were familiar with the glorious promises of the Old Testament, which testified of Israel's future greatness, and happily knew nothing of the pernicious art of spiritualizing them, and so they kept constantly in view the fact that Messiah was to reign and redeem Israel; they were so dazzled by the future glories of His Kingdom that they saw not the sufferings which intervened, and that before Messiah reigned in glory He had to suffer in humiliation. Bearing this in mind we can understand the request of the mother of Zebedee's children, "Grant that these my two sons may sit, the one on Thy right hand the other on the left in Thy Kingdom," Matt. 20: 21. Notice the reply of our Lord; He did not say she was mistaken in her idea as to the Kingdom, on the contrary He told her that there were to be these positions, but that they were to be given "to them for whom it is prepared." Again when Peter said to Him, "Behold, we have forsaken all and followed Thee; what shall we have therefore?" Matt. 19: 27, our Lord made known unto him and the apostles the special position they were to occupy in his Kingdom, "Verily I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel," Math. 19: 28. Could words be more explicit? Could a promise be more specific? But we are taught in the New Testament, that not only are the Apostles to have

REIGN WITH

light of the truth, men to Israel, that are its past glory, make the foremost over the Gentiles. Various promises of glorification of Israel's new nothing of the men, and so they that Messiah was were so dazzled that they saw him, and that he had to suffer in order we can understand of Zebedee's two sons may sit, one on the left in heaven. Notice the reason he was mistaken on the contrary of these positions, that they were for whom he said to Him, "I have followed Thee;" Matt. 19: 27, and the apostles occupy in his Kingdom that ye which are in the Kingdom, when the Son of His glory, is judging the world; Matt. 19: 28. Could we have a promise before in the New Testament to have

positions of dignity in the coming "regeneration," but that the saints of God are also to be honoured. In 1 Cor. 6: 1-3, in words of which no one can mistake the language, though they may distort its meaning, the Apostle says, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" In 2 Tim. 2: 12, he says further, "if we suffer we shall also reign with Him;" our Lord Himself says in Rev. 2: 26, and 3: 21, that to certain who "overcome," positions of rule and authority will be given; in Rev. 5: 9, 10 we have the song of redemption and are told where the kings and priests are to reign, viz "on the earth," (so the oldest manuscripts, which read with the authorized version, comp. Dan. 7, 18, 22, 27; again in Rev. 20: 1-6, the beloved apostle affirms of the blessed and holy dead who rise at the first resurrection that "they shall reign with Him a thousand years." It is not forgotten that men can ingeniously spiritualize these scriptures and daringly pervert the plain sense of the words, but any unprejudiced mind will perceive at a glance that in the passages quoted we have these plain and unequivocal declarations, that there are places reserved for some of the privileged saints, that the apostles are to judge Israel, that the blessed and holy dead of the first resurrection live and reign with our Lord Jesus Christ, in His Kingdom, and that the testimony of the kings and priests in Rev. 5: 9, 10, is "we shall reign on the earth."

We have thus as briefly as possible shown from the word, Who the King is, where He is to reign, and who will reign with Him; we have seen that the King is our Lord Jesus Christ, He Who made peace by the blood of His cross, and Who therefore is the King of peace; to Whom all power in heaven and earth is given, and Who therefore is

the King of power; Who hath fulfilled all righteousness, and Who therefore is the King of righteousness; Who was given by God the Father, (Who "so loved the world as to give His only begotten Son,") and is therefore the King given by the Lord; Who was made of the seed of David according to the flesh, and is therefore a King of David's line; "Who was declared to be the Son of God with power," Rom. 1: 4; of Whom the Scriptures testify that He is "God above all blessed forever," One and equal with the Father, Jehovah the King, the Lord of hosts, Zec. 13: 7-14, 16, 17. He it is, "Who being in the form of God, thought it not robbery to be equal with God but made Himself of no reputation, wherefore God also hath highly exalted Him and given Him a Name, which is above every name, that at the Name of Jesus every knee should bow." Phil. 2: 6-10. He it is Who is King of kings and Lord of lords, Rev. 17: 14-19; Who will be King over all the earth, Who will sit upon the throne of David and reign upon Mount Zion gloriously, and Whose saints redeemed by His precious blood, through His infinite grace and love "shall live and reign with Him."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit." 1 Cor. 1: 10. To Him be the glory forever. Amen.

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CHAPTER III.

The Coming of the King.

ALL who are called by the Christian name profess to believe in the second advent of our Lord Jesus Christ. The fact that He will come again is stated in the creeds of many churches, repeated weekly by thousands of lips, and we have been taught from childhood, in almost the first prayer we lisped, to pray that His Kingdom might come, and to declare in that creed which is common to Christendom, that we believe "He will come again to judge the quick and the dead." To the majority this expressed belief in His return is merely an assent of the mind to the doctrine, and if they were asked "*how* He will come," or "*when* He will come," we should find that their ideas, even if they had given the subject a thought, were vague and indefinite. Yet there is no doctrine in the New Testament which is so often referred to, and so clearly taught as the Second Advent of our Lord Jesus Christ. As one has said: "Are we afflicted? it is held out to us as a consolation; are we apathetic in His service? it is used to stimulate us to more earnest work; are we impatient under trials and discouragements? it is spoken of to exhort us to patience;" it is the blessed hope held out to us, the hope of *His* return for Whom we long and wait, when trials, sorrow and bereavements will cease, when the social problems which now hopelessly distract men's minds will receive their solution, when the rule of man, which, whether monarchic or democratic, is subservient to the god of this world, will come to

an end, and He whose right it is to reign will take to Himself His great power and put down all authority under His feet.

As in the New Testament the second advent of our Lord Jesus is one of the most prominent truths, so was it distinctly taught and held tenaciously by the early church, being plainly set forth in their creeds and confessions of faith; it was reserved for an apostate church in which "grievous wolves" exercised their destructive office, to call the meretricious glitter of a worldly organization, the reign of Christ upon the earth, and thus to banish from the minds of men the idea of His personal return. At the present time with increased knowledge, and intellectual study of the word, men dare not deny that this doctrine is clearly revealed in the New Testament, but they endeavour in various ways to explain away, or give any other meaning than the literal to those passages which speak of His coming. For instance, a certain class of writers say, that the coming of Christ means the destruction of Jerusalem by the Romans, and that when Titus destroyed the city the second advent of the Lord took place. A moment's reflection will show the absurdity of this idea. There are two startling and unmistakable events which we learn from the word are inseparably connected with the coming of Christ. First,—the dead saints are to be raised, and Second,—the living saints are to be translated, neither of which events happened when Jerusalem was destroyed, consequently the advent of the Lord Jesus did not take place then; moreover the Apostle John wrote the Apocalypse and his third Epistle after the destruction of Jerusalem, and in them the coming of the Lord is spoken of as yet future. A second class of interpreters, however, contend that when the Scripture speaks of the coming of Christ, it is only

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a figurative expression used to describe the death of the Christian; in short, that death is the coming of Christ for the believer. Now the New Testament calls the death of the Christian "sleep," and never in any instance confounds it with the coming of Christ, or speaks of it as the coming of Christ for us. Death is a curse, the dread penalty of sin, a bitter and painful experience appointed unto men, and though ignorant men and women may sing sentimental nonsense about "the lovely appearance of death," a curse it remains,—the sting of it removed for the Christian, who is said to sleep, not to die,—nevertheless a curse from which not all the love of friends, or the hallowed associations of religion can efface the repulsive and humiliating character. The Bible speaks of the coming of our Lord as the "*blessed hope*" for which we look and wait, the coming of Him "Whom having not seen we love," Who deigns to call us friends, and Who is the Friend that sticketh closer than a brother; it calls death "*the last enemy*." If light and darkness, friendship and enmity are synonymous terms, then may it be said, that the coming of Christ and death are the same event, but the word of God never makes such an erroneous statement; this distortion of language is the perverted interpretation of the natural man who wrests the plain words of Scripture to suit his own theories. Once more, it is said, (and this is the popular belief of professing christendom), "it is true our Lord Jesus Christ is coming again, but many events have to occur first. The world has to be converted and the millennium be ushered in by the civilizing influence of the gospel." Now the Scripture nowhere says, that the gospel *in the present age* is going to convert the world; the purpose of God, *in this age*, so far as we can intelligently comprehend it from His word, is, not

the conversion of the world, but only "to take out of the Gentiles a people for His Name," Acts 15: 14, "to gather together in one the children of God that were scattered abroad," John 12: 52. True it is that "the gospel of the Kingdom shall be preached to all nations," but only "for a witness," Matt. 24: 14; equally true is it, "that the knowledge of the Lord shall cover the earth as the waters cover the sea," but this "*after*" "He shall smite the earth with the word of His mouth and with the breath of His lips shall He slay the wicked," Is. 11: 4; in that blessed age "when the wolf shall lie down with the lamb," Is. 11: 6; and they shall not hurt nor destroy in all My holy mountain, Is. 11: 9; in that day when the King is reigning in righteousness, Is. 11: 4, and His people Israel restored to their own land, Is. 11: 11-14. There can be no blissful era of righteousness, until He the King, the Lord our righteousness reigns; no rule of peace until the Prince of peace governs; no millenium of blessedness until He the Fountain of all blessing comes.

Having disposed of these mis-interpretations of the word, let us now proceed to see what it *does say* concerning the second coming of our Lord Jesus Christ. We read that:

First. He will come again. This is His absolute promise, John 14: 3; Rev. 22: 20, and it is also the testimony of the "two men in white apparel," Acts 1: 11.

Second. He will come to the earth, Job 19: 25; Zec. 14: 4; Joel 3: 3, 12; the latter two passages giving us the locality.

Third. He will come as a King, Is. 9: 6, 7; Jer. 23: 5; Zec. 14: 9; Luke 1: 32; Acts 2: 30.

Fourth. His people shall reign and judge with Him, Matt. 19: 29; 1 Cor. 6: 2; 2 Tim. 1: 12; Rev.

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5: 10; and 20: 4. In the last chapter, these and
the passages adduced in proof of the statement
which precedes this, that "He will come as a King,"
have been so largely dwelt upon that nothing
remains to be said except to emphasize what was
then set forth, viz.—that the word of God which
foretold even to minute details, the first advent
of our Lord Jesus Christ, His rejection and cruci-
fixion, foretells, just as minutely His second ad-
vent, His taking to Himself His great power and
reigning as King of kings and Lord of lords, mak-
ing this earth which was the scene of His humi-
liation, the Kingdom of His glory. These prom-
ises shone so brightly on the sacred page that
their very brightness threw into shadow the
equally clear passages which showed that, before
there was the reigning there must be the suffering
Messiah, and so the disciples, like many at the
present day, "were slow of heart to believe *all*
that the prophets had spoken," Luke 24: 25.
Their mistake lay in believing only the pro-
phesies which foretold the glory of Christ and
ignoring those which told of His sufferings,
the error of the present day, is the reverse of this,
believing in the sufferings of Christ, but not dis-
cerning "the glory which is to follow;" men of
to-day believe in His sufferings because they have
been fulfilled and are matters of history, they re-
fuse to believe in the glory because it is only pro-
phetic; like the Jew of old, only yet more
unbelieving, they will not believe "*all* that the
prophets have spoken;" they protest that the
prophecies do not *mean* what they *say*, we who
are submissive to the word of God answer as
Peter did to the Sanhedrim, "Whether it be
right in the sight of God to hearken unto you,
more than unto God, judge ye." Acts 4: 19.

Fifth. He will come *for* His people, John 14: 3;

1 Cor. 15: 23; 1 Thess. 4: 15, 17. These latter verses, which amplify the truth contained in the two first passages cited, are stated by St. Paul to be a revelation made to him by our Lord Jesus Christ. "For this we say unto you by *the word of the Lord*," and in these we are distinctly told that "the dead in Christ shall rise first, then we which are alive &c." and these events take place when "the Lord Himself shall descend from heaven with a shout." This word "shout" is a peculiar word, it was a military term almost equivalent to our English word of command, "attention," the word which calls soldiers to their arms. "As civilians have nothing to do with, and pay no respect to the orders which officers give to their men, so the world has nothing to do with, and hears not, the 'shout,' by which the Lord Jesus gathers together His own." As the dead clustered round Lazarus, heard not the voice of Christ, which was responded to only by him to whom it was addressed, so the spiritually dead will hear not the "shout" of the Lord Jesus, when He comes for His people, they only will respond to it who before have heard His voice and lived. As those men travelling with Paul on the Damascus road, "saw indeed the light," but, "heard not the voice of Him that spake," Acts 22: 9; so the world though they may be startled and amazed at the taking away of the church, will hear not that Voice to which they have always been deaf. Again, the word "to meet" in the 17th verse is also a peculiar word and is used only three times in the New Testament, namely, in Matt. 25: 1-6, where the virgins go out "to meet the bridegroom" and return with him to his own house; in Acts 28: 15, where the brethren from Rome came out as far as the Appii Forum, to meet Paul, and return with

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him to the city; and lastly in this passage where
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 judgment. These statements agree with what
 was said by the "two men in white apparel,"
 Acts 1: 11; that He "shall so come in like manner
 as ye have seen Him go;" the world did not see
 Him depart and does not expect Him; His
 church did see Him go and does expect Him,
 Phil. 3: 20; Titus 2: 13; Heb. 9: 28. The coming
 of our Lord Jesus Christ has, so far as we can
 glean from Scripture, two stages in it, and has
 been aptly compared with the coming of an
 English Judge to hold the assizes in a county
 town. The writer a few years ago witnessed such
 an incident and it brought vividly to his mind the
 coming of Him Who is to be the "judge of quick
 and dead." Sitting at breakfast in an hotel facing
 one of the largest judiciary halls in England his
 attention was arrested by the appearance of two
 men dressed somewhat in the costume of the
 "beef-eaters" at the Tower; these two emerging
 from the grand entrance door of the hall came
 down the long paved entrance some fifty yards to
 the street and planted themselves, one on either
 side of the road, on two pillars; by and bye they
 produced two silver trumpets and began to blow
 a *fanfare* upon them. They reminded one of the
 heralds of the gospel and the passing crowds
 were a fit emblem of the hearers of the message;
 a few stopped to listen, some laughed and jeered,
 but the majority passed on their way indifferent.
 The trumpeters continued at brief intervals, to
 blow as it were signal arms until finally they
 blew a continuous warning blast, during which
 the judge preceded by outriders and accompanied
 by attendants drove up. Simultaneously the
 doors of the hall opened and the high sheriff

with the javelin men and officials of the court issued forth and marched down the long avenue to meet the judge, who descending from his carriage at their approach (in his robe of white with a scarlet hood reminding one yet more of Him Who was "clothed in a vesture dipped in blood") placed himself at their head while they, in his train followed him into the hall of judgment to hold the assizes. It was *one* coming of the judge, but there were *two* stages in it.

Sixth. He will come *with* His people 1 Thess. 3: 13; 2 Thess. 1: 7-10; Jude 14: 15; Zec. 14: 5; Rev. 19: 14. It follows, that as He is to come *with* His people, they first must have been gathered together *to* Him. It is manifest that they cannot come *with* Him unless they first have been caught up to be with Him at some time anterior to their appearance in His train.

From the foregoing Scriptures it is apparent that the second coming of our Lord Jesus Christ, is a personal coming, that He will come again to the earth, and as King take to Himself His great power and reign. Let us proceed now to see further *when* He will come? Is it to be, as men suppose, when civilization has made such progress that mankind will be prepared for His reception, or will evil still be rampant when He appears and only be put under subjection by His personal return? In other words, will that blessed age which we call the millenium precede His coming, or, will His coming bring in the millenium? is His advent pre-millennial or post millennial? Each theory has many advocates. Let us turn once again to the word and listen to its teaching. It tells us:

First. That His people are to watch for His coming, Mark 13: 35; 1 Thess. 1: 10. It is evident

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that if we are told to watch for the occurrence of one of two incidents, which are yet future, we must of necessity watch for the first. Now in the Scripture we learn of two events which have yet to take place, viz, the coming of Christ and the millennial age; we are never told to watch for the latter, but we are constantly exhorted to watch for Him, therefore His coming must be the first of the two, and the millenium the second, His advent therefore is pre-millennial.

Second. His coming is preceded by the earth growing worse, Luke, 17: 26; and 18: 8; 2 Tim. 3: 1; 2 Pet. 13: 3; Jude 18, and therefore is pre-millennial.

Third. His coming will destroy Antichrist, (see note D) the man of sin, 2 Thess. 2: 3, 8, the wilful King of Daniel, and therefore is pre-millennial, for it is clear that if the world has grown worse and is being ruled by Antichrist, there can be no reign of righteousness existing when our Lord Jesus returns. As Archbishop Whately well said, "the one fact that when our Lord Jesus Christ comes, He will find the man of sin, Antichrist, ruling, is an unanswerable proof that there can be no millenium of blessedness before the return of the Lord Jesus, and that His coming must be pre-millennial."

Fourth. His coming is synchronous with the restoration of Israel, which takes place as Scripture plainly shows at the commencement of the millennial age, Is. 9: 11; Micah 4: 1, (in the last days Micah 1: 3); Zec. 14: 4, compare with Zec. 12: 10; 13: 1; 14: 9; and is therefore pre-millennial.

Fifth. His coming is accompanied by the resurrection of the dead saints, 1 Cor. 15: 23; 1 Thess. 4: 15, 16, and by the translation of the living saints, 1 Cor. 15: 52; Phil. 3: 21; 1 John 3: 2.

Now we are expressly told that the first resurrection of the blessed and holy dead *precedes* the thousand years, and as the resurrection and translation of the saints are simultaneous with, and brought about by His appearing, His advent must be pre-millennial.

Sixth. His coming causes the binding of Satan, Rev. 20: 1; and as the binding of the evil one is before the thousand years, the coming of Christ must be pre-millennial.

Seventh. His coming is accompanied by the separation of the tares and wheat, Math. 13: 37; Joel 3: 13; and therefore is pre-millennial.

Eighth. His coming is unexpected. Matt., 24: 27, 44; Mark, 13: 38; Rev., 16: 15. If it was to follow the millennial age we would know at what time to expect it, but it will be unexpected, and therefore pre-millennial.

Sufficient evidence has been adduced to convince any unbiassed mind that our Lord Jesus Christ will come again, that His coming will be pre-millennial, and that it is set before the Church of God as the blessed hope for which we long and wait, but of the day and time of that coming knoweth no man. It may be at morn when the dew is glistening in the early sunrise that the faithful going forth to their daily toil shall be caught up to meet the Lord in the air; it may be at noon that the Christian merchant occupied with his daily avocations will be startled by the voice of the archangel and the trump of God; it may be at even, when, in the cool of the day, watching the sinking of the summer sun, we shall see its golden rays pale before the dazzling splendour of the Sun of Righteousness, or, it may be at midnight, that we shall be awakened out of our first sleep by that "shout" which calls together

that the first resurrection of the dead *precedes* the resurrection and transmutation simultaneous with, and appearing, His advent

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adduced to convince Lord Jesus Christ coming will be before the Church of which we long and time of that coming at morn when the daily sunrise that the daily toil shall be in the air; it may be merchant occupied be startled by the trump of God; it the cool of the day, summer sun, we shall the dazzling splendor, or, it may be awakened out of which calls together

His elect, but *He will come*, and "unto us it is given to watch for the coming of His feet who is the glory of the blessed heaven."

We who call ourselves by the Christian name, profess to be followers of Christ; how does the thought of His appearing affect us? Do we look upon it as an event to be dreaded or as one of holy expectant desire? Rest assured that if it is to you an object of fear and not of hope, you have neither part or lot in the matter, and are still in the "gall of bitterness and the bond of iniquity."

We who know Christ, long to see the curse removed from this groaning creation, we long to see sin, suffering and death cease, we long to see our old companions in distress together with whom we trod the pilgrim way, we long to bid farewell to these bodies of humiliation, and to be changed into our bodies of glory, we long for

"The triumph, the joy and the rest,
The freedom from care and the home of the blest,
But oh, most of all things, we long for His face,
Resplendent with glory, with love and with grace."

"Amen, even so come Lord Jesus."

CHAPTER IV.

Resurrection.

AMONG other proofs that the coming of our Lord is pre-millennial, it was stated in our last chapter, that the resurrection of the saints of God took place at the commencement of the millenium, and as this resurrection was effected by His coming, therefore His coming must be pre-millennial. It was not said that a *general* resurrection would take place, but only the resurrection of the saints. It will be observed that this statement conflicts with the popular idea that there is to be what is usually termed "the last day," when a general resurrection of the good and bad is supposed to occur simultaneously, both classes standing before the great white throne and being judged according to their works; nevertheless a close examination of Scripture will show that this "popular idea" is an error, and that so far from there being a general resurrection on one specific day, the resurrections of the righteous and wicked are separated from each other by a long interval of time, the resurrection of the former taking place in the morning of the millennial age, and that of the latter in the evening of the millenium, at the close of the thousand years.

As may naturally be expected, this truth is but dimly shadowed forth in the Old Testament, but is clearly and definitely taught in the New, yet we get glimpses of it in occasional passages even in the former. For instance in Psalm 1: 5, we read, "therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of

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the righteous." Dr. Seiss translates the word
"stand,"—"rise,"—which renders the passage still
more striking, as showing that the judgment and
congregation of the righteous are distinct from
that of the wicked. In Psalm 49: 14, speaking of
the wicked, the Psalmist says, "death shall feed on
them and the upright shall have dominion over them
in the morning;" the "morning," according to some
rabbis, referring to the resurrection morn; while
the wicked remain in their graves, the righteous
rise in the morning. In Daniel 12: 2, (see Note
E.) the angel tells the prophet that at the time
when his people, i.e., the Jews, are delivered,
"many of them that sleep in the dust of the earth
shall awake, these to everlasting life, those to
everlasting shame and contempt;" this is the
rendering of the passage by Dr. Tregelles, Dr.
Seiss, and other Hebraists; "these"—the risen
ones—the righteous—"those"—the remaining ones
—the wicked—not rising at the same time, but at
different periods. When we turn to the New
Testament we find the distinction between the
two resurrections very clearly drawn. In Luke
14: 4, our blessed Lord speaks of the resurrection
of the just as a special one, and of the recompense
which will then be given for certain work; in
Luke 20: 35, in answer to the Sadducees who asked
Him the subtle question as to the wife of the
seven brethren, He again speaks of this resurrec-
tion as the resurrection *from* the dead, mark—not
of the dead,—but *from*. Perhaps it may be de-
manded what is the difference between "*of* the
dead" and "*from* the dead;" much every way,
suppose in the House of Commons, that some day
when the House is in session, all the advocates of
a certain measure withdraw from the Assembly,
that would be a departure *from* the legislative
body, but if the whole House left the hall together,

that would be a departure of the body; so "the resurrection *from* the dead," is a resurrection of a part as distinct from the whole, and of this resurrection our Lord Jesus Christ says a certain class shall be found worthy to obtain it, and this class He says are "the children of God." So then there is to be a resurrection which only some are found "worthy to obtain," and those who rise at this special resurrection, which is here called "the resurrection *from* the dead," are "the children of God." It is evident from this that those who are unworthy to rise at this resurrection must rise at another time, and this we shall see presently, is the teaching of Scripture.

In John 5: 29, our Lord tells us that there shall be two resurrections, one of which He calls "the resurrection of life," and the other "the resurrection of judgment," (the words judgment, condemnation and damnation in this chapter being, as is well known, the same word, which the Revised Version translates *judgment*.) It may be objected here that these two resurrections are spoken of as taking place in the same "hour," and that therefore they must be synchronous. This does not at all follow. If we turn to the 25th verse we shall find the same word used by our Lord to mark the period of spiritual resurrection, "the *hour* is coming, and now is;" this hour had then commenced and is yet going on, for over 1800 years has that period of time which is there called an "hour," lasted, and it is not yet ended. The hour of spiritual resurrection then is a period, an age, called sometimes a day, as "the day of salvation;" the "hour" in which physical resurrection takes place is also a period, an age lasting over a thousand years at least, marked at its commencement—the morning—by the resurrection of the righteous or the resurrection of life, and at its close—the

of the body; so "the" is a resurrection of a whole, and of this resurrection says a certain class "tain it, and this class of God." So then which only some are and those who rise at which is here called "the" are "the children of" is that those who are resurrection must rise at shall see presently, is

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evening—by the resurrection of the wicked or the resurrection of judgment.

Once more in John 6: 39, 40, 44, 54, our Lord speaks of His people under four different aspects, viz., as those given to Him; as those who believe in Him; as those drawn by the Father to Him; as those who eat His flesh and drink His blood; and each time He repeats the promise, "I will raise him up at the last day," a promise which has no significance, and no force if it simply means that they are going to rise at a general resurrection, but which really is a special promise to them of their rising at that specific resurrection which He has termed "the resurrection of the just," the "resurrection *from* the dead," the "resurrection of life." When we come to the teaching of the Apostles we find them proclaiming the same truth, "they preached through Jesus the resurrection *from* the dead." Acts 4: 2.

In 1 Cor. 15, which particularly deals with the resurrection of the believer, in verse 24 we get the order of the resurrection, "But every man in his own order ('band or regiment') Christ the first fruits, afterwards (or 'then') they that are Christ's at His coming, afterward (or 'then,' *vide* R.V.) the end." We have here three events mentioned together in the same verse (as the resurrection of "life" and "judgment" in John 5: 29;) but separated by long intervals of time. Between the first two of these events, "Christ the first fruits," and "they that are Christ's at His coming," over 1800 years have intervened, and the second event in order has not yet arrived; between the second, "they that are Christ's at His coming," and the third,—"the end"—we learn from other Scriptures there will be a thousand years. In Phil. 3: 10, in a remarkable passage, the force of which the author-

ized version fails to give, but which the Revised Version has altered, though not to the full meaning, St. Paul speaks of the first resurrection, and coins a word which is found nowhere else in the New Testament, to express his meaning. The literal rendering of this 10th verse is, "if by any means I may attain to the '*out-resurrection*,' that one from among the dead." In 1 Thess. 4: 17, we have the same truth, "the dead in Christ shall rise first," nothing being said here about the wicked, because they have neither part nor lot in that blessed resurrection. We will now look at the Apocalypse, in which these great events are given more in detail. It is said, and with truth, that this book is a book of symbols;—granted,—but the symbols are symbolic of something, and the word does not always leave us in doubt as to their meaning, but on the contrary often gives us the explanation of the symbol used; for instance we have certain symbols given us in Rev. 1: 12, 16, and their interpretation in verse 20; again in chapter 12: 3, we have a symbol, and in verse 9, the interpretation; so in chapter 17: 4, the symbol, and in verses 9, 10, 15, 18, the interpretation. Now in Rev. 20: 4, 5, there is vouchsafed to the Apostle a sublime vision, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead live not until the thousand years should be finished." (*vide* R.V.) This is the vision the Apostle saw; what does the Scripture say it is? "*This is the first resurrection.*" A

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thousand years of time intervene, and at the close another awe-inspiring scene is exhibited to the gaze of the beloved Apostle.

"And I saw a great white throne and Him that sat on it from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small standing before the throne; and books were opened; and another book was opened which is the book of life; and the dead were judged out of the things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire." What does the word of God say in connection with this awful vision? *This* is the second death even the lake of fire. Rev. 20: 14, (vide R.V.) In this deeply solemn chapter the Apostle reveals to us the visions, then, the explanation of the visions. First he tells us of the resurrection of part of the dead, and these who are raised he calls "blessed and holy," and their resurrection he terms "the first resurrection," carefully writing at the same time that "the rest of the dead lived not until the thousand years were finished," and then after telling us the thousand years are expired and narrating certain events which mark the close of that age, he gives us the vision of those who rise and are judged "according to their works," and this he calls "the second death." In short this chapter gives us the details of the two resurrections of which our Lord and His Apostles have spoken, the one being that which our Lord Jesus Christ called "the resurrection of the just, the resurrection from the dead, the resurrection of life," which the Apostle Paul named

"the resurrection of the just," and "the out-resurrection," that one from among the dead, which the Apostle to the Hebrews speaks of as "the better resurrection;" and which the Apostle John terms "the first resurrection;" the other being that scene of dread which our Lord called the "resurrection of judgment;" the Apostle Paul "the resurrection of the unjust;" and concerning which the Apostle John writes, "this is the second death even the lake of fire."

This then is the testimony of Scripture as to the resurrection, no general simultaneous resurrection of the righteous and wicked at which there is to take place a judgment according to works, but "every man in his own band;" those who having been united to Christ by a living faith shall have their mortal bodies quickened by the Holy Spirit by Whom they were indwelt, and rising at the resurrection morn "shall be satisfied when they awake in His likeness;" and those who, at the close of the thousand years, rise at that resurrection of judgment, when they will be judged according to their works. And this brings us to the question of judgment which we will proceed to consider in the next chapter.

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CHAPTER V.

Judgment.

IN the preceding chapter we have seen that the popular idea concerning the resurrection is an erroneous one, and we will now proceed to show from the Scripture that the common view of a general judgment to take place at what is termed "the last day," is equally at fault,—that instead of their being only one judgment spoken of in the word, there are several,—(see Note F,)—and that "the day of judgment" is not a day in the usual acceptance of the term, but a period of time. As we speak now of "the day of grace," or "the day of salvation," meaning thereby this present age, which has lasted now for more than 1800 years, so the day "appointed" for judgment is also a period of time which is marked at various epochs in its course by distinct judgments of different classes. Before proceeding to speak of some of these it will help us to understand them more intelligently if we clearly comprehend the judgment which has already taken place, viz., the judgment of sin at the cross, where our Lord Jesus Christ suffered the judgment for sin which His people should have endured, where by His one offering once offered, He took away the sin of the world, and bare the sins of His people. This work having been finished by Him, the Head of the body, the members of the body are free from judgment on account of their sins, (these are "blotted out," and will be remembered no more); and our Lord says of His people, "they shall not come into judgment," John 5: 24, "for he that

believeth on Him is not judged," John 3: 18, (*vide* R.V.) When the Head of the body died the members died also, Gal. 2: 20, the words of this passage being, "I have been crucified," not I am) 2 Cor. 5: 14; Rom. 7: 4, the law having done to us all it could in the Person of our adorable Substitute, and now there is no judgment for the Christian as to his salvation. The Lord Jesus Christ has secured the believers *title* to eternal life by His perfect sacrifice, and they will never be brought into judgment as to that, but their *title* to heaven is one thing, their *position* in heaven is another, the former has been purchased for them at an inestimable price which it was not in their power to pay, but which the Great Shepherd of the sheep Himself gave; the latter will depend on the work which they may do for the Master in this world. For instance, St. Paul and the dying thief on the cross have the same title to the heavenly inheritance, namely, the precious blood of Christ, but the *position* of the Apostle and that of the malefactor will be very different; the latter, saved at the last hour, never had worked for Christ, and so has no reward, but the former, at the close of his life could look back with joy on his days spent for the Lord, and could look forward to the expectation of the reward. Let us see what the Scriptures say as to this, viz.:

THE JUDGMENT OF CHRISTIANS AS TO POSITION.

This is clearly set forth in 2 Cor. 5: 10, where it is written that "we (the saints whom he is addressing) shall all stand before the judgment seat of Christ;" the word "judgment seat" here is not the great white throne but the tribunal of Christ; the word and the idea are not the same as in Rev. 20: 11. The Apostle has

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been showing in the preceding verses of this chapter, that "we know that when our earthly house of this tabernacle is dissolved we have a building of God, etc.," that we long for deliverance from this groaning body, and that "we are willing to be absent from the body and present with the Lord," wherefore we make it our aim, that, whether at home (i.e., with Him) or absent (i.e., here in the earth) to be well pleasing (accepted) unto Him." "For we (i.e., the saints who know these things) must all be made manifest before the judgment seat of Christ, etc." That word "manifest" literally meaning, being as it were turned inside out, all the mainsprings of our motives for work, etc., laid bare, so that it shall be seen whether we worked from love to Christ, for the approbation of men, or for desire to build up any organization, etc. This judgment, in fact, being the judgment of believers, *as to their position, according to their works*, when the Lord Jesus Christ comes for His people and they get "the redemption of the body" for which we are waiting. So again in 1 Cor. 3: 10, after showing them the security of the foundation, "which is Jesus Christ," the Apostle shows how a man may build upon that foundation "gold, silver, precious stones,"—things which will stand the fire,—or "wood, hay, stubble,"—rubbish which will be burnt up; but, though the *work* may be burned, the *man* having built upon the foundation will be saved; his *position* will be naught, for his work failed to stand the fire, his *title* nothing can touch, for having built upon the true foundation which has already stood the fire of judgment, that "Chief Corner Stone, elect precious," "he shall not be put to shame." The "reward" here mentioned is not given on account of faith in Christ, which all believers have, but on account of the works pro-

duced by the faith. Heaven is not, as some people suppose, a dead level where everybody is equal in rank, (socialism and the rule of the mob are of the earth earthy) but there exist, as we learn from the word, gradations in position; perhaps even to a greater extent than on earth. God is a God of order, and He has sought to teach man this by the family relationship, in which there must be the head, the husband and father; then each member in their subservient positions, and one of the chief signs of the perilous times of the last days, in which we now are, is seen in the reversal of this; the child rebelling against the parent, the woman seeking to usurp the place of man, the upheaval of the employed against the employer, in short the revolt against authority which is characteristic of the boasted civilization of the 19th century. In heaven star will differ from star in glory, they who have laboured for Christ will receive their reward, "He is not unrighteous to forget their work and labour of love," Heb. 6: 10; they shall receive of the Lord "the reward of the inheritance," Col. 3: 23, 24; they shall be recompensed at the resurrection of the just, Luke 14: 14; and this reward will be proportioned according to their work, Eph. 6: 8; 1 Peter 1: 7; Rev. 22: 12. It may be further mentioned to show that the passages before quoted refer to a judgment as to position, that we are in our glorified bodies when this takes place, Col. 3: 4; Phil. 3: 21; for it is at His appearing, and we have then the redemption of our bodies. Now His appearing to us is not an object of fear, for we rejoice in hope of it, 1 Pet. 1: 7, 13; 1 Pet. 4: 13; Titus 2: 13; 1 Thess. 4: 18; it is our hope, our joy, that for which we look, and the thought of which gives us comfort, none of which it could be to us if we were to stand before Him to be judged as to our

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salvation according to our works, for "by the works of the law can no flesh be justified," and therefore the Psalmist prays "enter not into judgment with Thy servant O Lord, for in Thy sight can no man living be justified." Ps. 143: 2.

But there are two other judgments mentioned in the Word, namely, that of the sheep and the goats as recorded in Matt. 25: 31-46, and that of the great white throne as related in Rev. 20: 11-15. These two are generally supposed to refer to the same event, but a careful examination of Scripture will show that they differ as to the *time* at which they occur, as to the *locality* in which they are held, as to the *persons* who are judged, and as to the *character* of the judgment.

1st. They are distinct as to *time*. In Matt. 25: 31, we read, "When the Son of Man shall come in His glory—*then* shall He sit on the throne of His glory." What time in the world's history is here denoted by that word "*then*?" We get the key to this in the preceding chapter of Matthew's gospel. In the 21st verse our Lord gives us a fixed point of time; there is to be "great tribulation such as was not from the beginning of the world to this time, no nor ever shall be." This is the great tribulation spoken of by Jeremiah 30: 7; by Daniel 12: 2; by Zechariah 14: 2-5; and in Rev. 6: 11, and it is always connected with the deliverance of Israel, which is accomplished by the personal return of the Lord. In the 29th verse our Lord tells us "immediately after the tribulation" certain portents are to follow, and "then shall appear the sign of the Son of Man in heaven"—"and then" they shall see the Son of Man coming in the clouds of heaven with power and great glory! Where is the Church of God at this time? The Apostle says, Col. 3: 4—"when

Christ, who is our life, shall appear, then shall ye also appear with Him in glory," and so far as we can understand the Scriptures, the passages quoted from the 24th. Matt. refer to the coming of our Lord Jesus Christ *with His people* to deliver Israel and gather together His elect from amongst them, Matt. 24: 31. (This statement will be proved in a following chapter on the Ten Virgins, and therefore will not be gone into here.) Briefly, Matt. 24: 29-31 is the return of the Bridegroom with His bride the Church, to deliver Israel and avenge them of their adversaries, and therefore takes place at the commencement of the millennial age, which is ushered in by the advent of the King of Israel; *then* shall He sit upon the "throne of His glory," and this is synchronous with Rev. 19: 11, where we have the coming of Him Who is King of Kings and Lord of Lords, which is followed by the destruction of Antichrist, Rev. 19: 21, the binding of Satan, Rev. 20: 1, the thousand years and, at the end of the thousand years, the judgment of the great white throne; the judgment of the rest of the dead, "who lived not until the thousand years were finished," a judgment at which men are judged according to their works, that awful judgment which is called "the resurrection of judgment."

We see then that *as to time*, the judgment of Matt. 25: 31 takes place at the coming of the King, i.e., before the millenium, and the judgment of the great white throne, Rev. 20: 11; at the close of the millenium; and that, therefore, being separated by an interval of more than a thousand years, they cannot be the same.

2nd. They are distinct not only as to time, but also as to *locality*. The judgment of Matt. 25, takes place in Judea. "He shall sit upon the

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throne of His glory." If we turn to Joel 3: 1, 2, 12, we shall see where that is to be, "in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather *all nations* and will bring them down into the valley of Jehoshaphat and will plead with them there for My people and for My heritage, Israel, whom they have scattered among the nations, and parted My land." Joel 3: 1, 2. "Let the heathen be wakened and come up to the valley of Jehoshaphat, for *there* will I sit to judge all the heathen round about." Joel 3: 12. So also testifies Zechariah, speaking of the same time, "And His feet shall stand in that day upon the Mount of Olives," Zech. 14: 4; "that day." If we compare the preceding verses and chapters 12 and 13, being at the time of Israel's great tribulation and deliverance, and the prophet proceeds to speak of the physical changes which shall take place in the land at the coming of the Lord with His saints. That land which was the scene of His humiliation is to be that of His glory, that Mount on which He often walked with weary steps in the day of His rejection will again be pressed by His blessed feet in the day of His exaltation, when the second time the true Joseph shall be made known unto His brethren, and they shall look on "Him Whom they have pierced," and shall see in the Lord Jesus Whom they crucified, the Messiah, the King of Israel, "great David's greater Son."

The locality of the judgment of the 25th Matt. is in Judea, that of the judgment of Rev. 20: 11, is not revealed to us further than that it is not upon the earth, for we read, "And I saw a great white throne and Him that sat on it, from Whose face the *earth* and the heaven fled away and there was found no place for them," Rev. 20: 11.

3rd. They are distinct *as to the persons judged.*

In Matt. 25: 32, we are told, "Before Him shall be gathered all nations." Now the word translated all nations, "*ἔθνη*" is used not of the dead but of the living, it occurs about 132 times in the New Testament, and is translated 92 times, Gentiles; 25 times, nations; 10, the nations; and 5 times, heathen; it was the name which the Jew applied to the Gentile races (Israel itself was not reckoned among the nations, Num. 23: 7, 9; they were "the people.")

This judgment therefore is one not of the dead, but of the living Gentile nations who, the prophet Joel says, shall be gathered in the valley of Jehoshaphat, and who are to be dealt with as they have dealt with Israel, Joel 3: 1, 2. Contrast now what the Word says as to the persons who stand before the great white throne, "And I saw the *dead*, the great and the small, standing before the throne," Rev. 20: 12; (*vide* R.V.) and "the *dead* were judged," etc. "And the sea gave up the *dead* which were in it; and death and Hades gave up the *dead* which were in them," Rev. 20: 11, 13. This, as will be observed, being a judgment not of living but of dead people; of "the rest of the dead which lived not," and presumably of the unrighteous dead who will die during the millennial age, and at the last rebellion at the close of that age. In fine, the judgment of Matt. 25 is that of living Gentile nations, and that of Rev. 20 is a judgment of dead people, and therefore they are not the same event. Once more,

4th. They are distinct as to the *character* of the judgment. In Matt. 25: 34, there is no preparatory trial, but the passing of a sentence only, "Come ye blessed,"—"Depart ye accursed." A mingled company is gathered together, a separation is at once made into two classes, and sentence

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passed upon each. This sentence is pronounced
 by the King (a title which is never used in the
 New Testament in regard to the relationship
 between the Lord Jesus and His Church, the
 expression King of Saints in Rev. 15: 3, should
 be, as is well known, King of nations or ages.)
 Notice too on what grounds the sentence is passed.
 It is in accordance with the manner in which
 they have treated His brethren, "Inasmuch as ye
 have done it unto one of the least of these My
 brethren, ye have done it unto Me." Who, then,
 are designated by the term brethren? plainly not
 the sheep who had treated His brethren well, or
 the goats who had neglected them; there must be
 another company here, for the brethren are evi-
 dently distinct from the sheep and the goats.
 The explanation of this can only be, that this is
 the scene referred to by the prophet Joel, when
 gathered in the valley of Jehoshaphat "all nations"
 are dealt with by the King of Israel as they have
 dealt with the Jew, Joel 3: 1-3, 12, and the bre-
 thren are, "My people and My heritage, Israel."
 The very answer made by the righteous show
 that the sheep spoken of here are not those who
 have had the full light of the gospel; what intelli-
 gent Christian would say, "Lord, when saw we
 Thee an hungered," etc.; we have been taught
 and know that in visiting the sick ones of Christ's
 flock, or in feeding His hungry people, it is looked
 upon as done unto Himself, and that even "the
 cup of cold water" given for His sake shall be
 recompensed to the giver; it is manifest then that
 the "righteous" here are not the believers who
 have lived under gospel privileges such as we
 enjoy, they are the living Gentile nations who, in
 the interval between the coming of the Lord Jesus
 Christ *for* His saints and *with* His saints, have
 either succoured or persecuted the Jews during

the tyranny of the Antichrist, and who are dealt with according to the principles laid down in Matt. 10; (comp. verses 5, 6, 23, 34 to 42). What is done to the servants either proves the faith of the doer to Christ, the Lord and Master, or the reverse.

Let us now examine the character of the judgment of the great white throne, Rev. 20: 12. Here there is no passing of a sentence at once, but a regular assize at which the dead are judged "out of those things which were written in the books, according to their works." Now there is a standard in the Word by which men are tried, viz., the law of God, Matt. 19: 17; Luke 10: 26; and we are told what extent of obedience the law requires,—a perfect obedience, James 2: 10; he that offends in one point is guilty of all and no less, and he that offends in thousands of points is guilty of all and no more; there is no difference as to the *fact of guilt* between the moralists and the evil doers, though there are differences of degree as to their sins; they are all guilty, and therefore all lost, for "by the works of the law shall no flesh be justified," Gal. 2: 16; Rom. 3: 20. Judged by the records of their lives, tested by the standard of the law of God, men are lost: but it might be pleaded by some that they had, when in life, taken Christ as their Saviour, if so their names would be in the book of life, and we read, "another book was opened which is the book of life," this being, so far as we can understand Scripture, to show that they had rejected the Lord Jesus Christ. This solemn and awful assize is that which our Lord calls in John 5: 29, "the resurrection of judgment," it is the judgment "according to their works," of those who did not rise at the blessed and holy first resurrection.

We see then the distinction between the *char-*

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acter of the judgment of Matt. 25, and that of
Rev. 20; in the former there is at once a separation
made and the passing of a sentence, without any
preparatory trial, of living nations who have fol-
lowed a certain course of action towards the bre-
thren of the King; in the latter there is a judicial
trial in which those tried have their lives examined
and tested by appointed standards.

It may be profitable briefly to recapitulate the
difference between the judgments in Matt. 25
and Rev. 20.

<i>In Matt. 25, Judgment is</i>	<i>In Rev. 20</i>
As to time—At commencement of millenium.	At close of mil- lenium.
" locality—In Judea.	Not revealed.
" persons—Living nations	The dead.
" character—Passing of Sentence	Judicial trial.

The attempt has been made as briefly as pos-
sible, to show the distinction between the judg-
ments as recorded in the Word, and so far from
~~their~~ being, as is commonly supposed, only one
judgment, we have seen there are four, viz., the
judgment of sin at the cross, the judgment of the
believer at the coming of Christ for His people,
the judgment of the living Gentile nations at the
coming of Christ with His people, and the judgment
of the wicked dead at the end of the millennial
age. It may be observed, also, that Scripture
gives us glimpses of other judgments upon which,
however, we will not at present dwell. It is true
the appointment to men is death and judgment,
Heb. 9: 27; but we shall not *all* die, for "we shall
not all sleep," 1 Cor. 15: 21; some being trans-
lated at the coming of the Lord, and we shall not
all come into judgment, for the promise of the
Lord is, that His people "shall not come into
judgment," John 5: 24; they are "the children of
the resurrection," whose judgment He, in His

infinite love has borne, and whose title to eternal life He has purchased for them by the sacrifice of Himself. They look not for death and judgment, but for Him Whom their souls love, and for the glory which will be revealed when He appears; they wait now for the redemption of the body," at the blessed and holy first resurrection, when the bodies of the saints shall arise, and when, from the quiet country churchyards, where loving hands have laid the Christian's body to rest, in sure and certain hope; from the great cities' crowded cemeteries, where the saints of God lie in nameless graves; from the bosom of the restless ocean, where the people of Christ have gone down in the pathless waters, there shall come forth a great multitude which no man can number, of all nations and peoples and kindreds and tongues, who, redeemed by the precious blood of Christ, shall follow through the eternal ages, Him, Whose blessed footsteps they attempted, but at an infinite distance, to follow on earth.

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CHAPTER VI.

The Restoration of the Jews.

HERE are three prominent truths clearly defined and set forth in the Word of God, and very often, in the Old Testament, we find them closely linked together, namely, the Second Advent of our Lord Jesus Christ, the Restoration of Israel, and the Millennial Age, or period of universal blessedness; the two latter events being brought in by the former. If we turn to the New Testament we shall observe the same truths again grouped. In Acts 15: 13-18, at the first Christian council, we hear the Apostle James declaring the counsel of God. He first shows what the purpose of God is in this present age, viz.—not to convert the world, as men erroneously suppose,—but “to take out of the Gentiles a people for His name;” Second, the return of the Lord Jesus Christ,—“after this I will return;” Third, the restoration of Israel,—“I will build again the tabernacle of David which is fallen down; I will build again the ruins thereof, and I will set it up,” and finally the conversion of the world,—“that the residue of men might seek after the Lord and all the Gentiles upon whom My Name is called, saith the Lord”; and the Apostle closes his address with the statement that “Known unto God are all His works from the foundation of the world;” in effect we learn that God works on a plan, that things are not left to evolve themselves by chance or blind fate, but that the future, as well as the past, of this world has been ordered and arranged by Divine wisdom, and will be brought to pass by

Divine power. So far as can be gleaned from the study of the Bible, the purpose of God *in this age*, has been, first, to take individuals out of the Jewish nation; second, to take individuals out of the Gentiles; then, *in the succeeding age*, He will bring in Israel as a nation, and then the Gentiles nationally. Vain man thinks he can reverse this order, that he can convert the world by civilization, by education, by science, by so-called progress, and that when he has reformed the world and made it, as he thinks, ready for the reception of the Lord Jesus Christ, that then He will appear; a fond delusion, which, we have already seen, the Word of God scatters to the winds. The Lord Jesus created, the Lord Jesus redeemed, the Lord Jesus alone can renovate this earth and bring in universal righteousness, and this in His own way and in His own time. It was His good pleasure in the past ages to bring blessedness to the nations through Israel, and in the coming age the Jews are again to be instruments to gather in the fulness of the Gentiles. Now this idea is specially repugnant to the worldly Christianity of the 19th century, and to the energetic Anglo Saxon race who think that the destiny of the world lies in their hands. "What, they say, is not the Church going to convert the world, and are not we, the dominant race, going to be the instruments? Is not our commercial enterprise the handmaid of the gospel, and do not our explorers prepare the way for the missionary?" Discussion of these questions would be fruitless, for each disputant regards them from his own standpoint, let us, therefore, turn once again to the infallible guide, and ask "what saith the Scripture?" Does it verify the statements we have made concerning the Jew, or does it contradict them? When we consult its pages we find that it clearly foretold the woes that should befall

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the nation, viz., that "their cities should be wasted and be without inhabitant, the houses without men and the land be utterly desolate," Is. 6: 11-12; that they should be a scattered and down-trodden people, and no intelligent man denies that the prophecies relating to their dispersion have been fulfilled to the letter, and that they have become, as the Word of God said they would, a by-word and a reproach. Their land, once beautiful and fruitful, has been wasted by famine, scourged by drought, desolated by war, and for ages practically uncultivated by the hand of man, it has been like an untenanted house fallen into decay during the absence of its rightful owner. Its people have been uprooted, driven broadcast over the whole world, robbed and persecuted in turn by Roman, Turk and Saxon, and in these latter days harried by enlightened Germans, or barbaric Muscovite. "Other nations under similar trials have been obliterated or merged into those who subdued them, but this people, on the contrary, though continually crushed and oppressed, has not only continued to exist as a distinct race, retaining its own name, its own religion and its own customs, but is yearly growing more powerful and taking, little by little, a more prominent place in the world. Their national suffering is only to be equalled by their national vitality, and the history of the world can furnish no parallel to either." The existence of the Jewish nation is a standing miracle and is an ever present witness to the world at large of the truth of that wonderful Book which it is now the fashion to deny. The Scripture gives us the origin of the Jew; it tells us of his election by God from among the nations; it prophesied that judicial blindness would fall upon Israel for its sins, but it has foretold also the restoration of the nation when that blindness

is to be removed and it is again to enjoy the favour of God. Now the promises as to the restoration of the nation are so many, so full and so clear that men who scoff at the return of the nation to their own land and yet profess to believe the Word of God, cannot deny they exist, but they seek to deprive them of their meaning. The old way of interpreting the prophetic writings concerning the Jews (as doubtless many recollect and perhaps still practice) was as follows: whenever the words Jerusalem, Zion, Israel, etc., were found in connection with denunciations and woe, they were applied literally to the Jewish people, but if these words were connected with promises of future glory and triumph they were interpreted spiritually, and were said to mean the Church; for instance, Is. 1: 8-10, was applied to Israel, but Isaiah 1: 25-27, to the Church; again, in Is. 2: 1-4, Judah and Jerusalem were said to mean the Church, but in Is. 3: the same words were said to mean the nation; in short, the blessings promised to Israel were appropriated, while they were left with the curses. If one asked for Scriptural authority to justify this arbitrary treatment of language, none could be given, the only reply was,—it was the customary interpretation of commentators. Is it any wonder that the inexperienced Christian is bewildered, that the infidel scoffs and says that the Bible may be made to say anything, and that through "spiritualizing" the word you may divest it of its warnings and rob it of its promises. It has been well said by the judicious Hooker, "that where the literal construction will stand, the farthest from the letter is generally the worst," and bearing in mind this true principle of interpretation, let us now proceed to see what the Word of God says as to the restoration of the Jews. For the sake of brevity the promises con-

again to enjoy the promises as to the so many, so full and at the return of the yet profess to believe any they exist, but their meaning. The prophetic writings less many recollect as follows: when- on, Israel, etc., were uncinations and woe, to the Jewish people, ected with promises ey were interpreted mean the Church; s applied to Israel, church; again, in Is. were said to mean e same words were short, the blessings ppropriated, while they asked for Scriptural itrary treatment of ven, the only reply terpretation of com- at the inexperienced he infidel scoffs and ade to say anything, g" the word you may ob it of its promises. judicious Hooker, truction will stand, enerally the worst," e principle of inter- ed to see what the restoration of the y the promises con-

cerning their future restoration may be summarized as follows:—

1st. We learn that the promise made to Abraham and his seed was an absolute unconditional promise, Gen. 13: 14-17; again repeated to Abraham in Gen. 15: 18-23, defining the boundaries of the land (the full extent of which the Jews have never yet possessed.) Once more in Gen. 17: 8, showing the everlasting character of its possession, and again re-iterated to Jacob, Gen. 48: 4.

2nd. That although frightful woes were to fall upon them and they were to be cast out, yet they were not to be utterly destroyed, Lev. 26: 44; Deut. 4: 29, 30.

3rd. That judicial blindness and hardness of heart were to come upon them, but only for a specified time, Is. 6: 9-13; Rom. 11: 25, 26.

4th. That after the times of the Gentiles are fulfilled and God has gathered out of them a people for His Name, the tabernacle of David will be built again and the ruins restored, Acts 15: 16; Amos 9: 11-15; Rom. 11: 15.

5th. The old waste places shall be rebuilt, Is. 61: 1-4; (the first part of this passage up to the first clause of the second verse having been fulfilled as our Lord said in the Synagogue at Nazareth, when He closed the book and sat down," Luke 4: 18. That "acceptable year" which commenced when He began His ministry is still going on, it is the day of grace, or the day of salvation; when it ends He will, as the Apostle James said, "return," and then follows "the day of vengeance" and the restoration of Israel.) The order of events in Is. 61: 1-4, is exactly the same as in Acts 15: 13-18, viz., the proclamation of the Gospel or gathering out of the Gentiles; the return of the Lord Jesus, and the day of vengeance which

follows; the comforting of the mourners in Zion the rebuilding of the old wastes, the desolations of many generations, and the rebuilding of the tabernacle of David; the ministry of the stranger and the alien, and the gathering of the residue of men seeking after the Lord. These predictions harmonize beautifully together; as St. James says, "to this agree (literally "*symphonize*")—one grand symphony) the words of the prophets."

6th. That they shall be set again in their own land and rule over them whose captives they were, Is. 14: 1-3; Zec. 8: 22, 23. That these prophecies do not refer to the return from the Babylonian captivity is evident from Neh. 9: 36, where it is said that, so far from ruling, "*Behold we are servants this day, and for the land that Thou gavest unto our fathers—we are servants in it.*"

7th. That this restoration is to be a second restoration, Is. 11: 11; Jer. 23: 7.

8th. That it is to be a restoration of both nations, Jer. 33: 23, 26; Ezek. 37: 15.

9th. That these nations will have a King to reign over them. Ezek. 37: 22, 24.

10th. That this King is to be our Lord Jesus Christ, Jer. 23: 5; Jer. 30: 3-9; Jer. 33: 15; Is. 9: 6; Luke 1: 32, 33; Acts 2: 30.

11th. That they are to have judges, Matt. 19: 28.

12th. That their restoration is to be accompanied by the judgment of the living Gentile nations who are to be dealt with as they have dealt with Israel, Joel 3: 1, 2, 12; Matt. 25: 31-46.

13th. That it is to be at the end of the age, i.e., when the harvest is ripe, Joel 3: 13; Matt. 13: 39.

14th. That it is to be followed by millennial blessedness, Is. 2: 1;—11: 16; Rom. 11: 12.

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15th. That after it occurs the earth will be filled
 with the knowledge of the Lord, Is. 11: 9; Zec.
 14: 9, 20.

16th. That it is to take place when they look
 upon Him Whom they have pierced, Zec. 12: 10;
 —13: 6; compare Zec. 8: 2-4; with Zec. 10: 6.

In the above summary the effort has been made
 to put in as concise a form as possible the testimony
 of Scripture as to the restoration of Israel. That
 the Scriptures do unequivocally state that such a
 restoration will take place, there can be, nor is
 there any dispute; the point about which there is
 any divergence of opinion is, whether the words
mean what they say. We who believe in a literal
 restoration say they do, and further we contend
 that as the *woes* denounced upon Judah and Jeru-
 salem have been literally fulfilled it is but reason-
 able to suppose that the *blessings* pronounced upon
 Judah and Jerusalem will have a literal fulfilment
 also, and that those who say these words "Judah
 and Jerusalem" mean the literal country and city
 when a curse is connected with them, and a spir-
 itual organization when a blessing is conjoined
 with them, should give us the Scriptural authority
 for their interpretation. This it is impossible for
 them to do. As a matter of fact the words
 "Judea, Judah, Israel and Jerusalem" occur nearly
 500 times in the New Testament, and they are
 always used literally, except in a few cases, and
 in these instances where they are not so used, a
 qualifying word is attached to denote that the
 literal place is not meant, as for instance, "the
 new Jerusalem," to show the literal city is not
 intended, or "the heavenly Jerusalem," "Jeru-
 salem which is above," to show the earthly city is
 not referred to; and the very fact of this being
 done proves that when such distinctive terms are

not applied the words are to be understood literally, and that when Isaiah said he saw a vision respecting "Judah and Jerusalem," or spoke of Mount Zion and the land of Judah, etc., he referred to the actual localities, and was not speaking in a "spiritual" way of the Gentile Church.

It is often asked why Christians should be so interested in the Jews and their restoration. The answer is an easy one; it is because their restoration is bound up with the return of our Lord, and we know that when Israel begins to show signs of returning to their own land, the coming of Him for Whom we wait draws nigh. It has been truly said that the Jew is the clock of the age, and that if you notice what position the Jewish race are occupying in the world, an idea can be formed where we are in the stream of time. If we see the fig tree (the emblem of Israel) "putting forth leaves," we know that summer is near, in other words, if that race is showing signs of vitality the coming of Him Who will usher in His people's eternal summer, is nigh at hand, and so with eager expectation, as "the wearied night watcher looks toward the eastern sky for the first streaks of early dawn which herald the sunrise, so the Christian waiting for the appearing of Him Whom his soul loves, studies with earnest interest the movements of that people whose restoration is almost synchronous with His appearing." Does the "fig tree" at present show any signs of putting forth leaves? Let the wonderful events of the last few years answer. But a few years ago Jerusalem, dirty, squalid, and with none of the appliances of modern civilization, had but a few hundred Jews in it, now they are numbered by thousands, civilization has entered within its walls, the electric light illumines its streets, the railway whistle awakens its echoes, and the new

understood literally, saw a vision respectively spoke of Mount etc., he referred to not speaking in a Church.

tians should be so restoration. The cause their restoration of our Lord, and ns to show signs of the coming of Him . It has been truly of the age, and that the Jewish race are idea can be formed of time. If we see ael) "putting forth er is near, in other signs of vitality the her in His people's hand, and so with married night watcher for the first streaks the sunrise, so the rring of Him Whom earnest interest the hose restoration is appearing." Does any signs of putting erful events of the t a few years ago l with none of the ion, had but a few y are numbered by entered within its nes its streets, the choes, and the new

town which has sprung up outside the walls bids fair shortly to eclipse in size (even if it has not already done so) the old city. As to the Jews themselves, whether in war, politics, finance, or in that power which largely influences public opinion, the press, they hold a prominent place, while in science, philosophy, or the gentler walks of life, as music and art, they keep equal pace with the Gentile nations, in all these things unconsciously preparing for the hour of their future glory when the veil which is now upon their hearts shall be removed at the coming of our Lord Jesus Christ. Then will be fulfilled the sublime prophecy of Isaiah, "The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name. Thou shalt be also a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be called Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah (i.e., my delight is in her) and thy land Beulah (i.e., married) for the Lord delighteth in thee and thy land shall be married. For as a young man marieth a virgin so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride so shall thy God rejoice over thee." Is. 62: 5. It is not to be forgotten, however, that before that time of blessing arrives, there intervenes the period of time when the Jewish nation which refused to receive the Lord Jesus Christ, the true Messiah, will welcome the "Lawless one," who comes in his own name, and will pass through that awful scene of suffering, "the great tribulation," that time of Jacob's trouble out of which he is to be delivered, for in the hour of their sore anguish they will utter that bitter cry, "Oh that Thou wouldst rend the

heavens, that Thou wouldst come down," and the heavens will open and the Messiah descend, and in the person of that Messiah they shall see the Lord Jesus Christ Whom they crucified, "and they shall look on Him Whom they have pierced, and they shall mourn for Him as one mourneth for his only son," and shall be in bitterness for Him as one is in bitterness for his first-born; "then the day of vengeance of our God and the year of His redeemed shall come;" then that "Wicked" shall come to his end "from the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming," and then restored Israel shall hear the Lord say, "It is My people," and they shall say, "The Lord is my God," Zech. 13: 9. (See note G, appendix.)

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CHAPTER VII.

The Ten Virgins.

THIS parable is one of the last two which our Lord Jesus Christ spake, not to the multitude at large, but to His disciples privately, in reply to their questions concerning the future of their nation, the sign of His appearing and the consummation of the age. It forms part of that marvellous discourse on Mount Olivet, which gives in awe inspiring words a vivid description of the last days, a discourse which has been fitly styled by Dean Alford, "the touchstone of Apocalyptic systems,"—by which if the exponent of prophecy is not guided, the key of prophetic interpretation is lost. Before proceeding then to attempt an exposition of the parable let us glance for a few moments at the address of which it forms a part, and which is the answer given by our Lord to the disciples who came unto Him *privately* and asked Him three questions specially connected with their own nation, Israel. Note, that these three disciples were Jews who knew nothing of a Gentile church, and were uninterested in the Gentile race, still retaining their Jewish prejudices, and filled with hope of the restoration of the Kingdom to Israel; and to comprehend the meaning of this discourse we must put ourselves in their places and view it from their standpoint.

As Jews they asked our Blessed Lord concerning the future of their nation, which they knew, from the Old Testament prophecies, was connected with the coming of the Messiah and the end of the age.

As the King of Israel He answered their questions respecting the future polity of their race, and so we shall find if we look carefully at Matthew 24, that it is essentially Jewish both as to its warnings and as to its promises. For instance, when in verse 20, He says, "pray that your flight be not in winter, neither on the Sabbath day," the Sabbath mentioned is the Jewish Sabbath (for the Jews knew nothing of the Lord's day) and therefore this is no warning to Christians, and again, when in verse 23, "if any man shall say unto you, Lo here is Christ or there, believe it not,"—this is not addressed to Christians who know that when He comes again His appearing will be in the air, and who, therefore, cannot be deceived in that way, but to the Jews who are likely to be led away by false Messiahs. The whole chapter is concerned with the "fig tree," and "this generation,"—literally, "race"—"that shall not pass till all these things be fulfilled," and in this chapter our Lord gives the history of that which shall happen to the "race" in the last days, specially as it would seem, referring to the events which occur at the end of the missing seven in Daniel. (See Appendix, Note H.)

At the commencement of the 25th chapter He shows in what phase the Kingdom of Heaven is at that time, and He likens it unto ten Virgins which took their lamps and went forth to meet the bridegroom." Now in this parable there are three prominent questions which suggest themselves.

1. What is meant by the term "Kingdom of Heaven"?
2. What period of time in the age is indicated by the word "then"?

red their questions their race, and so ly at Matthew 24, as to its warnings instance, when in your flight be not th day," the Sab-

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3. What company of persons do the ten virgins represent?

As to the first of these questions it has been fully answered in a preceding chapter and we shall therefore proceed to the consideration of the second, viz.,

What period of time in the age is indicated by the word "then"?

If we look at the 21st verse of Matt. 24, it will be seen that our Lord speaks of an awful period of time which has not had, or shall have, its counterpart in the world's history, "For then shall be *great tribulation* such as was not since the beginning of the world to this time no, nor ever shall be." This is not the only place in Scripture where this is alluded to, for in the Old Testament we read of it as follows:

In Jeremiah 30: 6, 7, the prophet says, "wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas! for that day is great *so that none is like it*, it is even the time of Jacob's trouble; but he shall be saved out of it,"—and if we read the third and eighth verses, we shall see that this time is just at the restoration of Israel, "when strangers shall no more serve themselves of him."

In Daniel 12: 1, we are told, "there shall be a time of trouble *such as never was* since there was a nation even to that time, *and at that time* Thy people (i.e., the Jews) shall be delivered."

In Zechariah 14: 1-5, we have narrated to us the details of the horrors of that time, and that the distress of Israel is ended, and the deliverance of the people effected by the coming of the Lord with His saints.

In Revelations 6: 12, 13, we have at the opening of the 6th seal (where the language used is almost identical with that of Matt. 24: 29, 30) the events which are said to occur "*immediately after the tribulation*;" then in Rev. 7: 1, follows the sealing of 12,000 out of each tribe in Israel, (harmonizing with the deliverance of Jacob, Jer. 30: 7; of "Thy people," Dan. 12: 1; and the rescue of Jerusalem, Zec. 14: 1-5,) and we see also, in Rev. 7: 9, "a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues," of whom the Apostle is told, "these are they which came out of *the* (see R.V.) *great tribulation*."

In these passages we have a terrible time of trouble foretold as to "Jacob," "thy people," "Jerusalem," and to this testimony we have added the words of our Lord in Matt. 24: 29, 30. This "great tribulation," therefore, is connected with Israel, and though others beside that nation will pass through it, *the Jews* will specially suffer.

"Immediately after the tribulation of those days shall the sun be darkened—*And then* shall appear the sign of the Son of Man in heaven, and *then* shall all the tribes of the earth mourn," (the Jews pre-eminently being "the tribes of the land," see Zech. 12: 9, 10) "and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Now, where is the Church when our Lord appears in glory? Let the Apostle answer, "when Christ, Who is our life, shall appear, then shall ye also appear with Him in glory, Col. 3: 4. This advent of Matt. 24: 29, 30, is that spoken of by Zechariah 14: 5, the coming of the Lord with His saints when He delivers Israel. Let us note carefully what follows, "And He shall send His angels with a great sound of a trumpet, and they

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 24: 31. It is generally assumed that the "elect"
 spoken of here are the Church, but a moment's
 reflection will show us that this is not so, for
 when He comes in glory His Church is with
 Him; it is the "elect" of Israel who are referred
 to here, and this a consideration of the Old Tes-
 tament Scriptures will show. Listen to what the
 prophet Isaiah says; after having in the 24th, 25th,
 26th and 27th chapters spoken of the last days,
 he says, in the last verses of the 27th chapter, "ye
 shall be gathered one by one, ye children of Israel.
 And it shall come to pass in that day that *the*
great trumpet shall be blown, and they shall come
 which were ready to perish in the land of Assyria,
 and the outcasts in the land of Egypt and shall
 worship the Lord in the holy mount at Jerusalem,"
 —and again in Is. 65: 9, "And I will bring forth
 a seed out of Jacob, and out of Judah an inheritor
 of My mountains; and *mine elect* shall inherit it,
 and My servants shall dwell there." Now, so far
 as we can read Scripture aright, and make one
 Scripture interpret another, we believe that these
 passages quoted from the prophets teach, that
 there is to be an unexampled time of trouble for
 Israel, which is called "the great tribulation,"
 that immediately after the Lord Jesus Christ will
 return in glory with His Church, and that He
 will gather together His Jewish elect. In agree-
 ment with this He tells us that when the "fig
 tree" (emblem of Israel, *vide* Jer. 24; Joel 1: 7;
 Ps. 80: 8) shows signs of vitality these events are
 nigh at hand and that this "generation" (i. e.,
 "race," "*Yevra*" translated "nation," Phil. 2: 15.)
 shall not pass till all these things be fulfilled,"—in
 effect, that these events are essentially Jewish
 and connected with Israel. Now, at a certain

point in their history, the Kingdom of Heaven shall "be likened unto ten virgins which went forth, etc.," Matt. 25: 1-11—and from what has been already said we can clearly see what period of time is indicated by the word "then."—First, there is to be "the great tribulation," then the return of our Lord and the gathering together of His elect,—"*then*,"—*at that time* when He returns after the tribulation. "shall the Kingdom of Heaven be likened unto ten virgins, etc."

3. What company of persons do the ten virgins represent? Evidently not the Church of God, for as we have read, "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory," Col. 3: 4; and the prophet Zech. 14: 5, says, "The Lord my God shall come and all the saints with Him," ("Him" not "Thee" being said to be the correct reading.) If the saints are with Him when He comes to rescue Jerusalem from the nations besieging it, and to deliver the Jewish elect, it is manifest that they must have been taken up to be with Him at a period of time prior to this. But there is another point of view from which we can see that the ten virgins are not the Church of God. The Church of God is the bride of Christ. In that glorious Psalm in which the Psalmist speaks "of the things touching the King," he says, "upon Thy right hand did stand the queen, in gold of Ophir," Ps. 45: 9, "she shall be brought unto the King in raiment of needlework; the *virgins*, her companions, that follow her, shall be brought unto Thee, with gladness and rejoicing shall they be brought, they shall enter in the King's palace," Ps. 45: 14, 16. There is no confusion here as to the Queen and the virgins being the same, they are distinct persons; no one would ever think, at the present day, of confounding the bridesmaids

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with the bride. In this Psalm there is the King,
the Queen, and the virgins, her companions, and
in Matt. 25: 1-11, we have the Bridegroom, the
bride and the virgins. To understand this parable
aright we must be conversant with the old Jewish
customs of marriage, and those persons acquainted
with these say, that the marriage festivities com-
menced at the house of the bride's father, that
they lasted, at the marriage of a maid, seven days,
(typical of the missing "seven" of Daniel 9: 27.)
and that the concluding feast was held at the
house of the bridegroom, to which, *accompanied
by the bride*, he returned at the close of the seventh
day, when his friends went out to meet him with
torches, and escorted him home; the term marriage
being applied to *all* the festivities, both to the
opening and closing feast; (and in connection
with this it is noticeable that the word "marriage"
in the parable is in the plural number, showing
that not one single act of marriage, but that really
marriage festivities are meant).

This parable is based on the assumption that
it is the bridegroom returning with the bride, and
the writer has had the privilege of seeing that two
of the old versions, the Syriac and the Persic
have the word "bride" inserted in the first verse,
and read "who went forth to meet *the bridegroom
and the bride*." The Vulgate still retains the
word "bride," and so does the Douay Bible.
Wycliffe's translation says, "they went forth to
meet the husband and the wife;" Cranmer's, "the
bridegroom and the bride," while De Sacy's French
Testament has "l'epoux et l'epouse." In short,
the parable sets forth the return of the Lord Jesus
Christ, not to take up His bride, the Church, *to*
the wedding, but His return with her *from* the
wedding. This it has been attempted to prove
from the Old Testament Scriptures; let us see if

the New Testament will endorse this interpretation. If the reader will take his Bible and compare carefully Matthew 24: from the 42nd verse to the end of the chapter, with Luke 12: 37 to 46, he will find that they are substantially (almost literally) the same discourse. They both speak of the coming of the Lord, of what the attitude of His waiting servants should be, and of the reward or punishment of the faithful and unfaithful. Now, if we can find the time at which the events spoken of in Luke's gospel take place, then we will know at what time those recorded at the end of the 24th Matthew occur, for being the same they must be synchronous. Now we have the time when ~~the~~ these occurrences happen, given to us in Luke 12: 35, 36, "Let your loins be girded about and your lights burning. And ye yourselves like unto men that *wait* for their Lord when He will return *from* the wedding." It is at the return of the Lord *from* the wedding, not His coming *to* the wedding that the end of Matthew 24 refers; "*then*," at that time shall the Kingdom of Heaven be likened unto "ten virgins who went forth to meet the bridegroom," and as the versions quoted say, "the bride." We get a beautiful type of this in Ruth 4: 2, where we have Boaz, whose name means "in whom is strength," (a type of our Lord Jesus Christ, Who is mighty to save), and Ruth, whose name signifies "the satisfied one," the Gentile bride, (a type of the Church satisfied, having "awaked in His likeness") standing in the gate of the city when the redemption of the inheritance takes place and the ten men of the elders (type of Israel) are brought in as witnesses.

Wonderful book, as it must of necessity be, being the word of Him Whose Name is "Wonderful," and of Whose marvellous works it testifies.

We have endeavoured to show that the ten

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virgins are not as is commonly supposed—"the five wise, the Church, and the five foolish, professors only,"—but that the parable refers to the Jewish nation at the time of the return of our Lord *with His Church*. The commencement of the missing "week" (the seven years) of Daniel 9: 27, sees, so far as we can judge, the rapture of the Church of God and the beginning of the marriage ~~supper~~; the close of the "week" (i.e., the seven years) see the return of the Bridegroom with His bride, when the elect remnant of the Jewish race (who groaning under the oppression of Antichrist have been longing and waiting for the Messiah) shall recognize in that Messiah when He appears, the Lord Jesus of Nazareth Whom "they have pierced, and shall *mourn* for Him as one mourneth for His only son," that Messiah Who coming *with His saints* shall destroy with the manifestation of His appearing "that Wicked," the lawless one, shall deliver Israel, take to Himself His great power and reign on Mount Zion gloriously, and when of Israel it can be said, "Thy sun shall no more go down; neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Is. 60: 20. May the Lord hasten the day.

APPENDIX.

Note A.

As every circumcised Jew was *in* Israel nationally, though not by that act *of* Israel spiritually, so every person baptized with water in Christian baptism, is brought into the Kingdom, though not necessarily by that act *of* the Kingdom, for he may be one of the "bad fish" in the net, a "tare," or one of "the things which offend," "and do iniquity," which the Lord will cast out of His Kingdom at His coming,—*vide* Matt. 13. This distinction between the Church and the Kingdom explains also the parables of the unforgiving servant and that of the unprofitable servant in the parable of the talents, for men may be servants in the "Kingdom" and yet not members of the mystical body of Christ, the Church of God; it is one thing to be a "servant" in the Kingdom, and quite another to be a "child" in the family of God.

Note B.

The question as to the "Keys" being given to the Apostle Peter, and thereby his supremacy over the rest of the Apostles denoted, has been a fruitful topic of discussion between Protestant and Roman controversialists, and it is painful to see the straits into which the former, when ignorant of the distinction between the Church and the Kingdom, are driven. They will agree with the premise of the Romanist that the Church and the Kingdom are the same, but when logically

he proceeds to argue that, being identical, if the Apostle has the keys of one he must have of both, they demur to his conclusion, and try and explain away the meaning of the passage; they contend that "the words don't mean what they say," "that they must be understood spiritually," etc. On the contrary, the words are clear and distinct, and if the Romanist and the generally accepted Protestant contention is correct, there is an end of the matter, the former is right and the position of the latter untenable. As we have seen however, the premise of the Romanist is false, and therefore the conclusion is false also. In connection with this subject, it is interesting to notice that in the gospel of Matthew, until we reach the 16th chapter, there is no mention of atonement, but after the Church is spoken of for the first time, the Evangelist says, in the 21st verse, "*From this time forth*, began Jesus to show unto His disciples, how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day."

Note C.

The literal translation of 2 Sam. 7: 14, as given by some Hebraists, is as follows,—“I will be his father, and he shall be my son. In suffering for iniquity will I chasten Him with the rod of men and with the stripes due to the children of men.”

Note D.

The early Church, almost without exception, believed that the Antichrist was to be a person, not a system, the latter idea being of comparatively late date, and applied by those who suffered at the hands of Rome, to the Roman system, or the

Papacy. Ireneus, Justin Martyr and others of the fathers held, however, that there would be a personal Antichrist, an individual who would be used by Satan in the same way that the serpent was. The characteristics of the Antichrist, as recorded in Scripture, are—he denies the Father and the Son, "he is *'the'* Antichrist that denied, etc.," 1 John 2: 22, see Revised Version; he denies the divinity of our Lord Jesus Christ, "and this is that spirit of *'the'* Antichrist," 1 John 4: 3, see Revised Version. This is "*the*" deceiver and "*the*" Antichrist,—see Revised Version—2 John 7; these blasphemies the Church of Rome does not commit. Again, he is to be revealed just before the Second Advent; the Church of Rome has been in existence over 1800 years and the papacy over 1300; he sets himself up also before all that is called God, Dan. 11: 36; 2 Thess. 2: 4; the Church of Rome, on the contrary, multiplies objects of worship; he first carries the harlot, Rev. 17: 3; and then destroys her, Rev. 17: 16; and therefore cannot himself be the harlot. He is moreover described in Scripture as

The man of sin, 2 Thess 2: 8.

The man of the earth, Ps. 10: 18.

The little horn, Dan. 7: 8-11.

The wilful king, Dan. 11: 36, 37, 45.

Coming to his end when the Jews are delivered, Dan. 11: 45, and 12: 1, 2; at the coming of our Lord Jesus Christ, Dan. 7: 11, 25, 26; Dan. 9: 27; 2 Thess. 2: 8; Is. 25: 4, 5; Rev. 19: 19, 20.

It may also be noted, to show the belief of the early Christians as to the Antichrist being a person, that the manuscript lately discovered by Bryennios, "The teaching of the 12 Apostles," thought to be written about A.D. 120, also holds that Antichrist, whom it calls "the world de-

ceiver," is a person who "shall do signs and wonders and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning," etc.

Note E.

The writer is inclined to think from a consideration of Dan. 12: 2, and other Scriptures, that the resurrection of the Jewish saints is at a different time from that of the Church, the latter being at the beginning and the former at the end of "the missing week" of Daniel. It is extremely probable that the expression in 1 Cor. 15: 23, "Every man in his own 'band' or 'regiment,'" may have a far more extended meaning than we have hitherto supposed.

Note F.

Besides the four judgments discussed in this chapter we have the judgment of Israel in the parable of the ten virgins, and of Christendom in the parable of the talents ("the servants of the Kingdom") both of which events, so far as we can judge, taking place at the coming of our Lord Jesus Christ with His saints, and are almost synchronous with the judgment of the living Gentile nations, Matt. 25.

Note G.

Those who wish to study this most interesting subject further will find it more extensively treated in Trotter's "Plain Papers," a work to which the writer is indebted, and from which he has quoted.

Note H.

Allusion has been made in this and the preceding chapters to the missing "week" in Daniel, and perhaps it may be advisable to add a few remarks as to this epoch, which is confessedly one of the most difficult subjects in prophetic study.

In Daniel 9: 2, we read that the prophet having understood by the book of the prophet Jeremiah that 70 years would be accomplished in the desolations of Jerusalem, set his face unto the Lord God to seek by prayer and supplication "that the Lord would cause His face to shine upon the sanctuary that was desolate," and in response to his prayer the angel Gabriel was sent to Daniel with a message, and to give him skill and understanding. The message was as follows: "Seventy 'sevens' (not weeks) are determined upon thy people (i.e., the Jews) and upon thy holy city (i.e., Jerusalem) to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven 'sevens' and threescore and two sevens"—"And after threescore and two 'sevens' shall Messiah be cut off," and then the Angel proceeds to tell of "a prince that shall come," who "shall destroy the city and the sanctuary,"—and that he (the "desolator," so Ewald and others) shall confirm the covenant for *one 'seven'*, and in the midst of the "seven" he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the

THERE ARE DETERMINED 70th SEVENTH SEVENth OF DANIEL.

THERE ARE DETERMINED 70^N SEVENS^N OF YEARS = 430

1 COR. 3:13.

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LEAVING $\frac{7}{7}$ MISSING.

$$\begin{array}{r} 7 \times 7 = 49 \\ 62 \times 7 = 434 \\ \hline 483 \end{array}$$

JEWISH AGE

NEH.2:5 - 483 YEARS

OR
AGE OF LAW

CHRISTIAN AGE

TIMES OF THE GENTILES
OR

**AGE OF GRACE
KINGDOM & PATIENCE**

REV. 1:9

RETURN WITH THE BRIDE

COMING FOR THE CHURCH

2

MILLENNIAL AGE

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AGE OF JUDGMENT. REV
KINGDOM & GLORY. *20:11.

THESS. 2:12

"desolator," (so Ewald and others) Dan. 9: 24-27. In these passages we have a specific number given to the prophet and he is told that not only 70 years are to be accomplished in the Babylonian captivity, but that there is also a further period of time "determined upon thy people and upon thy holy city, viz., 'seventy sevens,'"—of years, doubtless, for it was of years the seventy consisted,—and a point of time is fixed at which these "seventy sevens," or 490 years were to commence; this point of time is—"the going forth of the commandment to restore and build Jerusalem."—Now if we can discover the time at which such an edict was issued, we can find out what period of the world's history is covered by the seven sevens—i.e., 49, and the threescore and two sevens, i.e., 434,—together, 483 years, Daniel, 9: 25. If we turn to Nehemiah 2: 1 to 8, we shall find the time when the command went forth to restore and build the city; we learn from these verses that it was in the month Nisan, or March, in the 20th year of Artaxerxes, 445 B.C. This is the date at which the 483 years commenced to run, and they ended with the cutting off of Messiah. Dr. Anderson, in his work on the Antichrist, says, "From the 14th March, B.C., to April 6, A.D. 32, (the corrected date of our Lord's crucifixion) the interval contains exactly 173,880 days, or 7 times 69 prophetic years of 300 days each, the first 69 years of Gabriel's prophecy leaving one 7 to be fulfilled." Now the beginning of this "seven" years we cannot find, one thing we do know, it has not yet occurred, because the striking events that mark its close have not yet happened, when they do, it will be impossible to mistake them. But although we cannot find when the seven years commence, we can discover when they end. In Daniel 9: 27, we read, that "he," i.e., "the

prince that shall come," will confirm the covenant with many for one "seven," and in the midst of the seven, ("half of that seven," so West) he shall cause the sacrifice and oblation to cease,"—"until the consummation, and that determined shall be poured upon the 'desolator,'"—so Ewald *et als.* In Daniel 11: 45, we read of the end of the "desolator,"—the "wilful King" of the 11th chapter, the "little horn" of Daniel 9, the "lawless one" of 2 Thess. 2: 8, i.e., the Antichrist, and "at that time," when he comes to his end, "thy people shall be delivered, etc." Observe that the "desolator" "comes to his end" at the consummation of the last seven, (that is at *the end* of the missing seven years) and as his destruction is contemporaneous with "the time of trouble such as never was," and with the deliverance of "thy people," Daniel 12: 2, and these events occur just before the opening of the millennial age, therefore, the *end* of the missing seven years touches the *dawn* of the millenium, and its *beginning seven years before* that glorious era commences. The end of the 483 years was at the crucifixion of our Blessed Lord; the beginning of the missing seven years, is seven years before the millenium, and between these two points of time, there intervenes the parenthetic age, in which Israel is rejected, (and God not being in covenant with Israel no count is taken of time, time only being noted when that nation is in relationship with God) the times of the Gentiles are brought in, God taking out of the Gentile race a people for Christ, and this interval forms what is called the church age, the day of salvation, or "the Kingdom and patience of Jesus Christ," which will close, when the last of the elect is brought in, by the coming of the Lord Jesus Christ for His people.

Briefly, the events of the "missing week" are—the formation of the covenant between the Jews and the Antichrist at the beginning of the week; then, the breaking of the covenant by the "desolator" "in the midst of the week"; his persecution of the Jews for the last half of the "seven," viz., $3\frac{1}{2}$ years, or 42 months, or 1260 days, or a time, times and half a time, as it is variously designated, which is the period of "the great tribulation;" and finally the destruction of the "lawless one" by our Lord Jesus Christ when He comes with His saints at the end of the seven years.—*Vide* Daniel 9: 11; 11: 45; 12: 1, 2; Is. 24: 21, 23; Zec. 14: 1-5; 2 Thess. 2: 8; Rev. 19: 19, 20.

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